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## TOPICS OF THE DAY.

### MORE LIGHT ON THE POSTAL PICKINGS.

THE newspapers are finding Mr. August W. Machen a most interesting—or, as some say, a most taking—individual. He figures prominently in four of the seven indictments returned by the federal grand jury in Washington on Friday of last week, which charge him and eight others with conspiracy and bribery in connection with postal affairs. If these charges are true, every letter-carrier's satchel, every rural-delivery case, and every fresh coat of paint on the letter-boxes and posts yielded its tribute to this official, whom the New York *Tribune* dubs the "prince of grafters," and to the other members of the "ring." No one seems able to reckon how much was realized in this way. Some of the indicted parties deny indignantly that they have been guilty of any wrongdoing, and declare that when the cases come to trial they will prove their innocence. The other persons named in these indictments and charged with bribery, presenting false claims, or conspiracy to defraud the Government, are: William Gordon Crawford, who was deputy auditor for the Post-Office Department from June 12, 1893, to September 15, 1897, and is a member of one of the exclusive clubs of Washington; Leopold J. Stern, of Baltimore; George E. Lorenz, of Toledo, formerly a prominent Government official, and Martha J. Lorenz, his wife; John T. Cupper, Mayor of Lock Haven, Penn.; William C. Long, an Ohio man who is an intimate friend of Machen; Maurice Runkel, a contractor of New York city, and Thomas W. McGregor, who was a messenger at the beginning of Machen's administration of the free-delivery service, and in recent years has been in charge of the supplies for the rural free-delivery service.

Fourth Assistant Postmaster-General Bristow, who has charge of the investigation, intimates that little remains to be revealed in the way of postal corruption; and the Washington correspondent

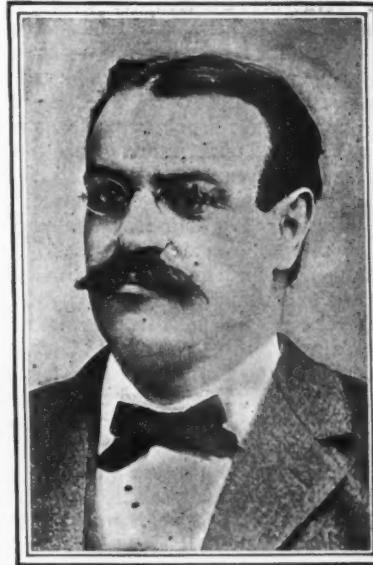
of the New York *Sun* says that "while further indictments of a supplemental nature may be brought in, it is believed that the end of the inquiry, which has already occupied nearly six months, is well in sight."

Plenty of papers feel that Machen's conviction is assured, and some of them are now beginning to inquire about the men "higher up," who are responsible for the appointment of Machen and his friends. The New York *Press*, a strongly Republican paper, arraigns Machen in scathing terms, and then proceeds to call for the resignation of the Postmaster-General. It says:

"Astonishment at the scope of the operations of the Machen gang is equaled only by the reverential admiration that is felt for him by the brotherhood of graft in St. Louis and Minneapolis, in the Tammany Dock Board, in the old Devery blackmail system and in the walking-delegates' Mafia. Perhaps the appetite of the Machen crew was no greater than it was anywhere else in the fraternity, but the capacity for satisfying its hunger was something to inspire awe. Apparently there was no opportunity for swindling the Government that the genius of Machen did not grasp; no field that the rascal's ingenuity did not rake; no chance for turning three or four illegal profits on every transaction going through his official hands that escaped him. Subordinates and superiors, mayors and merchants, contractors and manufacturers, whether honest or dishonest, all alike were made to bring grist to his great graft-mill. When the golden harvest would have been exhausted, if Mr. Bristow in spite of Postmaster-General Payne had not made his good fight, goodness knows. . . .

"As the postal thefts grow rapidly to colossal proportions under the relentless exposures by Mr. Bristow, it is more and more a matter for marvel that both Postmaster-Generals Smith and Payne could have failed to check the wholesale looting of the Government by the splendidly organized machinery under the command of Machen. In view of Mr. Smith's recent follies in the controversy with the Civil-Service Commission, in which his ignorance of the public business as well as his lack of sympathy with some high ideals of administration were bared to the public gaze, we can understand how a conspiracy of clever scoundrels in possession of the huge free-delivery machine could hoodwink an executive like Mr. Smith and steal the very desk at which he sat without his knowing it.

"The same charitable view, however, can not be extended so as to take in Mr. Smith's successor. If there is a man anywhere who is more familiar than is Mr. Payne with the ways and wiles of 'practical' politics, or better fitted than he to smell out and root out a gang of grafters if he had the mind to do it, we can not call that man to mind. How the Machen syndicate could thrive under Payne, unless Payne had shut his eyes to what was going on about him, never will cease to be a cause for wonder. Next to it, as one of the marvels of the politics of the times, is the blindness of Payne



AUGUST W. MACHEN,  
The central figure in the latest postal indictments.

to the certainty that he has got to get out of the President's Cabinet before Mr. Roosevelt can make his appeal to the country for indorsement of his purpose to give his people a vigorous, impartial, courageous, efficient, and, above all, a clean administration."

#### LABOR-UNION "GRAFTERS."

**S**ENSATIONAL disclosures made in a New York criminal trial and throwing light on the methods of a certain class of "walking-delegates" have attracted national attention to the problems of labor-union corruption. The charges made against Samuel J. Parks, of the Housesmiths' Union, and against Richard Carvel, of the Derrickmen's Union, have already been discussed in our pages (see THE LITERARY DIGEST, June 20). The new case is that of Lawrence Murphy, former treasurer of the Journeymen Stonemasons' Union, who has been sentenced to five years and six months in state's prison for embezzling upward of \$12,000, extorted from building contractors. Says the New York *Mail and Express*:

"Most startling and painful of all the accusations touching the ramifications of 'graft' in the building trades-unions is that developed in the defense of Lawrence Murphy, formerly treasurer of the Journeymen Stonemasons' Union, who is charged with embezzling \$12,000 of his union's funds. His reply is that the union has no right to the money because it was secured by extortion, \$10,000 of it from an organization of employers known as the Stonemasons' Association of Brooklyn. The story is corroborated by the employers who gave the check, and who explain that it represented a 'fine' imposed under threat of a strike by the union, because for the last eight years the Brooklyn men had been employing non-union stonemasons, who were at last won over by the New York organization. For their long immunity from strikes or union dictation they were made to pay dearly at last. It is alleged that from them and others this union has extorted in all about \$200,000.

"The painful thing about this circumstantial story of corruption is that it carries suspicion further down than the already hopelessly discredited walking-delegate of the trade-union system. It seems to declare that several members of the union entered into the game of loot on a large scale, and that many more were eager to catch the crumbs that fell from the banquet-board of successful cupidity. Murphy admits that he received \$10,000, but he asserts that most of it was shared among the members of the 'secret committee' which negotiated the transaction with the Brooklyn master masons, and that one of the former was able to buy a farm in Scotland with his portion. He adds that union members who heard of such transactions got after him, and there was a secondary distribution of five- and ten-dollar bills. One device was for members to get themselves appointed on committees to see the treasurer, under a by-law which entitled them to receive sixty cents for every call made. 'Some of these committeemen,' the witness avers, made a dozen calls a day, and finally he would give them a ten-dollar note not to come again.

"These revelations, and the implications that follow them, are ugly because they intimate that in one union at least the example of 'graft' at the top has worked widespread demoralization. The system, if this story is to be believed, has sapped the honest manhood of the members and converted them into the likeness of ward-heelers who do the work and share the spoils of the walking-delegate, as political loafers run the errands and accept the largess of the corrupt district boss. What is charged in this case is still another challenge to the decent but often acquiescent or indifferent majorities in the unions to assert themselves and clean house."

The Chicago *Tribune* adds:

"It is said that there are in the hands of District Attorney Jerome, of New York, between fifty and sixty affidavits charging walking-delegates with extorting from builders and contractors \$400,000 during the last three years. Absolute faith can not be reposed in affidavits, but it is reasonably certain that the powers vested in walking-delegates or business agents and in other officers of some labor-unions have been used for purposes of blackmail. Money has been paid to head off threatened strikes and to settle strikes which had been ordered. It may seem strange that employers should allow themselves to be bled, but they have usually

reasoned that it was cheaper to pay blackmail than to have work interfered with by a strike.

"The revelations of the methods of some walking-delegates convey a warning to labor-unions to change their system of government by depriving officers of authority which it is certain will be abused. It is leading a business agent into temptation to put him in a position where he—a poor man—can make several thousand dollars by a mere threat.

"When the older unions were organized, it was considered advisable or necessary to give the officers extensive powers. They were authorized to order men to quit work if they considered it proper without consulting the membership of the union. In order that the union might always be ready for war it had a quasi-military organization to enable it to act promptly.

"The times have changed. Organized labor has fought its long battle for recognition and has secured it. The power of the unions is greater than it was, and it is desirable that the power shall be used conservatively. It will not be unless checks, which experience has proved to be necessary, are put on the authority of officers. . . . Corruption has crept into many unions. It must be driven out or their usefulness will be at an end."

#### THE WALL-STREET FLURRY.

**W**ALL Street has barely escaped one of the worst and most disastrous panics in history." So says Henry Clews, the well-known banker, in a dictated statement to the New York *American* on the general "slump" in stocks which recently carried down four leading firms of brokers in New York. Mr. Clews says further:

"The present sensational decline in values and the failures and wholesale embarrassments it has occasioned can only proceed from one thing—the enormous and deplorable overcapitalization of industrials.

"More than five thousand million dollars are represented in the largely fictitious capitalization of industrial combinations within the past five or six years.

"Never in the history of trade and finance have such enormous sums been represented as in capitalizing concerns such as the United States Steel Company, the Northern Securities Company, the International Mercantile Marine Company, Amalgamated Copper and hundreds of smaller corporations.

"The day of overcapitalized corporations, in the opinion of all conservative and well-informed judges, is over once and for all. I am afraid the Morgan school and financial schools of a similar type have closed for a long vacation."

Mr. James R. Keene, whose son was a partner in one of the firms that failed, and who is said to have himself lost \$1,500,000, ex-



UNCLE SAM—"That's what the coroner calls 'rocking the boat.'"  
—May in the Detroit *Journal*.

presses a similar view. "Overcapitalization," he says, "and the disastrous collapse of three or four recently organized trusts have paralyzed the buyer, produced a general fright and terrible liquidation of good securities to protect bad ones."

The two financial authorities quoted sound the keynote of most of the newspaper comment elicited by the latest Wall-Street "flurry." As the Chicago *Journal* puts it: "Wall-Street values

are composed largely of water. If the \$400,000,000 losses of the Morgan clique were in actual cash taken from certain individuals, the results could not fail to be alarming. . . . But the vanishing of a few hundred millions' worth of water does not cause widespread suffering." The Springfield *Republican* observes:

"The failures are not of the first order of importance in a financial sense, and in themselves merit no great attention. The wonder only is that these and other failures of the kind have not come long since—that a fall in stocks of almost unprecedented measure should have taken place without any disturbances of this kind up to the present moment. What has been indicated is that the speculative position stood in possession of exceptionally strong resources when the storm broke, or when it became apparent that the country could not support the speculative superstructure that had been built up. What is now indicated is that these marginal resources have at last been exhausted and that the overextended upbuilding of credit is breaking down to fall heavily upon the substructure beneath, which must necessarily be shaken severely. It is peculiarly just that one of the first concerns to go under is one through which the chief market manipulator of the inflationists has been operating."

The real cause of this new financial disturbance, as the Detroit *Free Press* points out, lies in the fact that the public will not buy



CLOUDBURST HITS WALL STREET.

—Maybell in the Brooklyn *Eagle*

ties. For a long time it was assumed that Mr. Morgan was a veritable *deus ex machina* in Wall Street; that he could come out of the heavens at a nod from any of his agents to unite the most complicated knots and straighten out the most perplexing tangles. . . .

"But it appears, however, that the new school of promoters has quite as much difficulty as its predecessors in creating something out of nothing. It can promote and it can reorganize and it can capitalize. Owing to its better repute, it can sell the securities at a higher price, and it can postpone the day of liquidation; but it can not prevent the ultimate return of the water to its level. Stocks, like anything else, can be held in the air by force, but when the sustaining power is withdrawn gravitation will assert itself, whether Mr. J. Pierpont Morgan or Jim Fisk is leading financier of the street."

The same tone prevails in the comment of the financial papers. In the opinion of the New York *Journal of Commerce*, the decline in stock-market values can only be attributed to "inflation." Over-production of securities and overspeculation in them are the causes assigned by *The Wall Street Journal*. *The United States Investor* (Boston) says:

"The real prosperity of this country can never be realized under

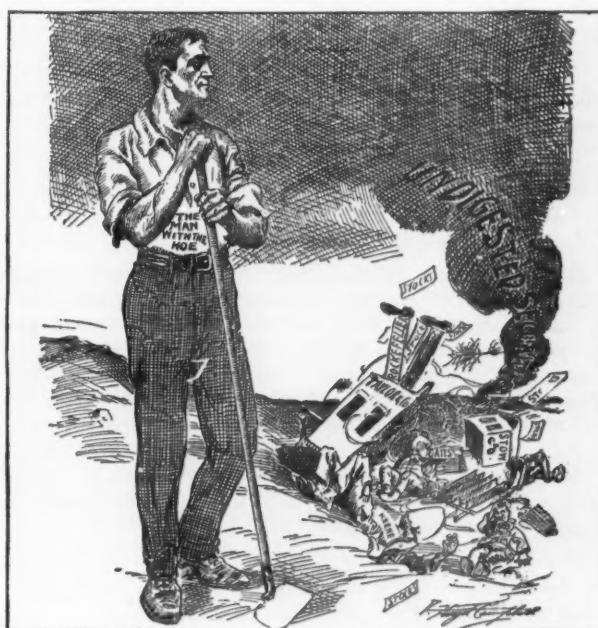
THE SMILE THAT WON'T COME OFF.  
—Driscoll in the Detroit *Tribune*.

stocks because it has no confidence in the stock-market; and, in the opinion of the same journal, "it has lost confidence because Wall Street has been in the business of manufacturing fictitious securities." We quote further:

"When it is known that half of the leading securities in Wall Street are watered, and have nothing back of them except the achievements of a printing-press, the public naturally becomes suspicious of all stocks and shows no eagerness to buy. The eagerness of others to sell intensifies this suspicion, and finally somebody is caught in the crash."

"The condition of the Wall-Street market is another triumph for the ancient principle that 'honesty is the best policy.' The demagogues of finance are like the demagogues of politics; they may fool all the people some of the time, and some of the people all the time, but they can not fool all the people all the time, and their methods of exploitation react on the promoters sooner or later."

"The present condition of the market is due to nothing except the operations of the new school of finance, of which Mr. J. Pierpont Morgan is the head. Mr. Morgan has been the saddest sinner in the business of overcapitalization, and hence Mr. Morgan is more responsible than anybody else for the feverish state of the market. He gave tone and respectability to the industry of stock-watering. What is worse, he inspired confidence in paper securi-

NEVER TOUCHED HIM.  
—Campbell in the Philadelphia *Evening Telegraph*.

such conditions as have characterized our finance and industry in recent years, and such a state of affairs as the present, tho superficially distasteful, is in reality indicative of a sounder prosperity than we have yet enjoyed. The magnificent potentialities of industrial expansion which were possessed by this nation in 1898 have been cruelly mishandled, and a large part of the real advantage which should have accrued to us since then has been frittered away in connection with inflation schemes, which, if they had gone much further, would have been sure to result in a prolonged and powerful setback to American industrial progress. We entertain the hope that a halt has been called in time; that the inflation will be eliminated without undue immediate hardship; and that the work of developing our splendid industrial possibilities, which was undertaken in such an improper spirit a few years ago, may now be taken up in a serious energetic, and efficient manner that will be productive of early results of the most gratifying nature."

#### HOW CAN LYNCHING BE STOPPED?

THE "lynching mania" continues to furnish a topic of burning interest, and is being vigorously discussed in newspapers and periodicals throughout the land. Hardly a day goes by without the news of race riots and attempted or accomplished lynch-



ings, Danville, Ill., being the latest place to suffer from mob lawlessness of a serious kind. This lynching epidemic, observes Prof. William James, of Harvard University, is assuming the proportions of a "profound national disease, spreading now like forest fire, and certain to become permanently endemic in every corner of our country, North and South, unless heroic remedies are swiftly adopted to check it." Professor James says further, in a letter to the Springfield *Republican*:

"Three years ago I said that unless heroic measures were adopted we should soon have civil war between the races. The Evansville riot is an example of what we may expect to-morrow wherever negroes are numerous, and very little later in such cities as New York and Boston and Philadelphia. The North is already almost as fully inoculated as the South, and the young white American of the lower classes is being educated everywhere with appalling rapidity to understand that any negro accused of crime is public spoil, to be played with as long as the fun will last. Attempts at general massacres of negroes are certain to be the next thing in order, and collective reprisals by negroes are equally certain."

Negro lynching, continues Professor James, claims more and more the character of a public right. It "appeals to the punitive instinct, to race antipathy, and to the white man's pride, as well as to the homicidal frenzy"; and "one shudders to think what roots

a custom may strike when a fierce animal appetite like this and a perverted ideal emotion combine together to defend it." Professor James says in conclusion:

"One or two fanatics there may be in every lynching, actuated by a maniacal sense of punitive justice. They are a kind of 'reversion,' which civilization particularly requires to extirpate. The other accomplices are only average men, victims of the moment when the greatest atrocities are committed, of nothing but irresponsible mob contagion, but invited to become part of the mob and predisposed to the peculiar sort of contagion, by the diabolical education which the incessant examples of the custom and of its continued impunity are spreading with fearful rapidity throughout our population. Was ever such a privilege offered? Dog fights, prize fights, bull fights, what are they to a man-hunt and a negro burning? The illiterate whites everywhere, always fretting in their monotonous lives for some more drastic excitement, are feeding their imaginations in advance on this new possibility. The hoodlums in our cities are being turned by the newspapers into as knowing critics of the lynching game as they long have been of the prize-fight and football. They long to possess 'souvenirs.' They agree on the belief that any accused negro is their perquisite and property, and that to burn him is only the newest form of white man's burden. How far this education has already proceeded we are likely to learn any day in a startling manner. And the supineness of our officials and the mealy-mouthed utterances of our journals seem to me to reveal an incredible misunderstanding of the real situation. No student of history or knower of human nature could be so fooled for a moment."

"I unhesitatingly stand by my prophecy, for there is nothing now in sight to check the spread of an epidemic far more virulent than the cholera. The fact seems recognized that local juries will not indict or condemn; so that unless special legislation *ad hoc* is speedily enacted, and unless many 'leading citizens' are hung—nothing short of this will check the epidemic in the slightest degree, and denunciations from the press and pulpit only make it spread the faster—we shall have negro burning in a very few years on Cambridge Common and the Boston Public Garden."

Governor Durbin, of Indiana, whose firm handling of the recent Evansville riots attracted national attention, expresses views hardly less extreme. "The essential issue raised by rioters," he says, "is not between the mob and its victim or his crime, but between the mob and the law." He continues (in *The Independent*, July 30):

"No government can endure with the court and the mob seeking to exercise identical functions. Either the supremacy of the law must be established beyond question, or free rein must be given to the fury of riotous assemblages engaged in trampling all law into the dust. Anarchy and constitutional government may not thrive within the same geographical limits; we must ultimately altogether give up the one or the other. If guilty men are to be hanged or burned by 'good-citizens' to-day under the summary procedure of brute force, then innocent men may be hanged or burned to-morrow by bad citizens operating under the same warrant; because brute force is no respecter of persons or principles and may as readily be invoked in a bad cause as in a good one. If the mob spirit is to become the national spirit, and, being contagious, it must either be stamped out or its ultimate supremacy conceded, then the next step in our political 'development,' if history teaches anything, will be the sway of that dictator who proves himself to be the best leader of mobs."

"The man who takes the law into his own hands is a tyrant to the limit of his opportunities, regardless of the pretext by which he undertakes to justify his occupation, either to himself or others. The man who joins others in nullification of the rights of his fellows, no matter what his ostensible purpose, has opened war on the Declaration of Independence. The man who invokes violence in an assault on the law must be struck down by the law's strong arm. The sheriff and his deputies who employ the Winchester rifle and the shotgun in defense of a prisoner whom a mob seeks to murder, the militiamen who cooperate with them in the law's behalf, are as much soldiers in the cause of liberty as any patriot who fought at Bunker Hill or King's Mountain; and those officials, sworn to the execution of the laws, who yield to the mob spirit in such an emergency are guilty of as base poltroonery as the sorriest coward who ever fled from a battle-field."

"Let the American people take to heart the issues involved in an

appeal to mob law, and the mob spirit will instantly disappear as a national phenomenon. For the people are loyal, they are free-men in fact as well as in name. We might grow hopeless in the face of an evil which would seem imminently to threaten the very foundations of our government if we did not better understand the real temper of American citizenship. We need only a national awakening to what this issue implies. We need a strengthening of the arm of authority, widening and deepening respect for the law by its enforcement without fear or favor."

#### THE "LAST OF THE ROMANS."

GEN. CASSIUS MARCELLUS CLAY, who died a few days ago at his home in Whitehall, Ky., in his ninety-third year, was a strangely anomalous figure in our twentieth-century civilization. The Atlanta *Journal* views him as "a counterpart of the old feudal baron who was a law unto himself." To the Louisville *Courier Journal* he was "probably the most picturesque character of his age." The last-named paper says further:

"An old man, deserted by his children, declared insane by courts, bereft of his child wife around whom his heart was wrapped, alone and barricaded in his grim old hall, replete with the memories of his former greatness, such was Cassius Marcellus Clay, the sage of Whitehall, during his last days. He was a man such as the world sees but once, and a character known to all. He, more than any other one man, stood for the world's idea of a Kentuckian—bold, fearless, generous, kind, quick to avenge an insult, and equally quick to forgive a wrong, an orator and a hand-to-hand fighter.

"By some he was loved, by others he was hated, but by all he was feared and by most he was respected. He made his mark in whatever department of life he was thrown. Possessed of a will which would brook no obstacle, when once he set his hand to the plow there was no turning back until the end of the furrow. He rode roughshod, and cared not a whit whose toes were injured in the riding. He was editor, politician, duelist, author, and statesman, and acted each part with an originality and spice which lent him new interest."

The New York *Mail and Express* gives the following account of General Clay's career:

"Henry Watterson describes Clay as a giant and as a lion. He was a giant who never directed his own strength, a lion who lashed his power into the shreds of aimless rage. Yet throughout his fretted years there runs a strain of great-heartedness and of lovable quality that made men condone his eccentricities.

"Undoubtedly, the entire life of Clay was changed when he was a college lad at New Haven. There, thirty years before the civil war, he listened to the eloquence of William Lloyd Garrison. The emotional youth became at once an abolitionist, altho his parents were slaveholders. Returning to Kentucky, he plunged into politics; but his campaigns were those of 'fiery epithet' and 'fierce denunciation,' breathing alike defiance to his foes and independence of his allies. His stump speeches were delivered with a bowie knife in his boot-leg and a brace of revolvers at his hand. When he edited *The True American*, an anti-slavery paper, his desk was fortified with iron doors, behind which were cannon loaded to the muzzle. When there was war with Mexico, he enlisted because he thought a military title essential to political advancement. As a soldier, he was so headlong as to cause his capture; but after exchange, his ambition found satisfaction in the presentation of a sword by his neighbors.

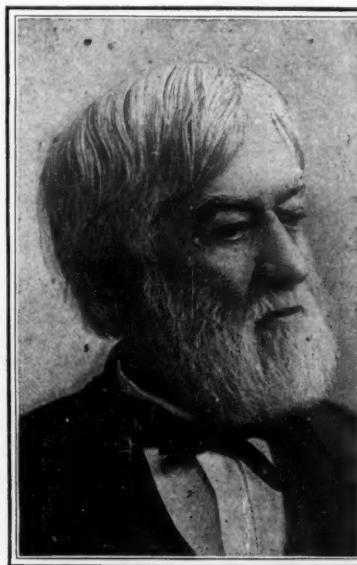
"Thus he glimpses here and there, fitfully but never potentially, in Kentucky and national politics, supporting Taylor, Frémont, and Lincoln. He attracted the gentle astonishment of Lincoln, who reckoned, however, his influence on a border State sufficient to

warrant his appointment as Minister at St. Petersburg. His eccentricities startled the court of the Czar with their disregard of etiquette. When one recalls the importance of our diplomatic relations with Russia during the Civil War, this appointment seems the more surprising.

"Clay was at home, however, during 1862 and 1863, serving as a major-general of volunteers. After the war he was still a force not to be measured exactly at any time in Kentucky politics. He won his first wife after a duel. His second wife, Dora Clay, almost a child, occupied his recent years with vain efforts at her education. Later phases of this grotesque affection led to a judicial decision that General Clay was insane. Yet to the last he lay in his 'castle,' defiant until death brought placidity to a mettle that never could be harnessed."

He was the "last of the Romans," declares the New York *Sun*; "indomitable, uncompromising, intractable all his days. He missed the laurel; but he lived his life, fierce, of late years solitary, and without a parallel. An essentially despotic character, who fought for freedom."

The general leaves the White Hall estate to the nation, to be used as a national park, and provides that the income from his coal-mines and the proceeds from the sale of 35 acres of another estate shall be used to keep the park in good condition. The estate, he says in this will, is the "finest natural park on earth."



GEN. CASSIUS M. CLAY,  
"Editor, politician, duelist, author, and  
statesman."

#### WHO OWNS THE LIBERTY BELL?

QUIET a controversy is raging around one of the most precious relics of American history,—the "Liberty Bell," that rang out the proclamation of national independence. This bell, as all the world knows, is hung in the belfry of Independence Hall, Philadelphia; but lately it has been taken from its place and exhibited in Boston, Charleston, and other cities. Incensed by what is regarded as the undignified exposure of the relic to the dangers of these "juketing trips," three la-

dies, members of an old Philadelphia family, now make the claim that the bell is their private property. Their announcement, says the Philadelphia *Evening Telegraph*, "comes with a sudden shock to the people of Philadelphia." The same paper continues:

"It is doubtful if the claim which has been put forth could be sustained in a court of law, and certainly the city would resist it to the uttermost, if it should be so seriously advanced as to take the shape of a demand for the surrender of the custody of the bell. That, however, the claimants declare, is not their purpose; all that they desire is that the sacred relic and emblem of our national independence shall not again be exposed to the vicissitudes attending the carting of it around the country for exhibition purposes, even when the cultivation of patriotic sentiment is the underlying motive. If the alleged owners of the bell should succeed in establishing their claim so far as to prevent it from being taken on another councilmanic junket, they would deserve and receive the hearty thanks of the vast majority of Philadelphians.

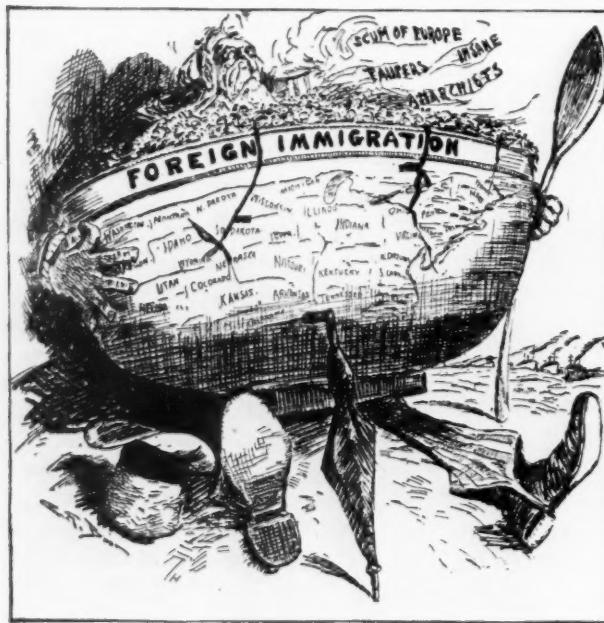
"The basis of the claim to private ownership of the relic is at least a plausible one. It is declared by the claimants that the council which bargained with their ancestor for the casting of the Liberty Bell's successor put such a light valuation on the relic that they agreed to let it go to the bell-founder as old metal, in consideration of an abatement of his bill to the amount of \$400. The person who thereby became its lawful owner might have treated it as junk by breaking it up and throwing the fragments into the melting-pot; but he was more patriotic than the City Fathers of that day, and permitted the bell to remain in the custody of the city, confident that it would in due time be appreciated at its true value.

"From that day to this the claim to private ownership has been

in abeyance, and City Solicitor Kinsey expresses the opinion that, even if the foundation of the original claim should be recognized, the Bell has become the absolute property of the city of Philadelphia by prescription. Whether or not this view would be upheld by the courts can only be ascertained by the test of litigation. An appeal to the courts may possibly be made, if councils should grant the request of the St. Louis Fair managers to have the Liberty Bell carted across the country to become one of the side attractions of the Louisiana Purchase Exposition next year."

#### PERIL OF OUR INCREASING IMMIGRATION.

**F**RANK P. SARGENT, Commissioner-General of Immigration, regards the increasing tide of immigrants to this country as a national danger. In commenting on the figures made public a few days ago by the Board of Immigration, showing that during the fiscal year ending June 30 the number of foreigners admitted exceeds that of any other year in the history of this country, he declares that "immigration under present conditions presents a



"ANOTHER MILLION COMIN'? STOP 'EM, B'GOSH!"  
—C. G. Bush in the *New York World*.

most serious problem," and that "unless something is done to check the unprecedented influx of an undesirable foreign element, a very grave danger threatens our country." "No one can sit at this desk," adds Mr. Sargent, "and absorb the facts that come to us in reports on every phase of the immigration question, without appreciating the peril that threatens should hard times come to this country. I am not an alarmist, but when I see hundreds of thousands of ignorant foreigners crowding into our great cities every year, I think I can realize in some degree the danger that will come from their discontent and dissatisfaction when there are no wages to be earned." Several papers look upon the situation with even more alarm, and nearly all of them call for a better immigration law, one that will make it impossible for immigrants to gain admission unless they have property and reach a certain standard of intelligence and efficiency.

The number of admissions during the past year was 857,046. This is 208,303 more than for the year previous, and 68,054 more than in 1882, which, until now, has been the record year in our foreign immigration. In 1882, it is pointed out, two-thirds of the immigration came from Northwestern Europe. They were a desirable class of immigrants, with means enough to start homes out West and take up land for farms. But the reports show that the character of our immigration has changed, and that fully two-

thirds of the present immigration now comes from Southern and Eastern Europe. Such immigrants are of the poorest class and lodge in our large cities, working for wages at unskilled employments. Of these 850,000 immigrants, over 230,000 came from Italy, Sicily, and Sardinia, 206,000 came from Austria-Hungary, and 136,000 from Russia and Finland. The *New York Herald* says:

"The United States has ever welcomed desirable immigrants of every condition and from every country. They have been a valuable contribution to our population and citizenship. But there is a limit to the number even of desirable immigrants we can take each year with advantage and assimilate with success. 'Undigested aliens' is an evil to be guarded against in the body politic not less than 'undigested securities' in the financial world. We can not take indiscriminate hordes in rapidly increasing numbers without serious risk. We can not view without concern the alleged business of steamship runners drumming up steerage-passengers among the lowest classes in the poorest quarters. Above all, the United States can not afford to become the dumping-ground for the dregs of Europe—to take aliens whom their own country is glad to get rid of, to become a public charge here, increase the number of illiterates, recruit the army of discontented idlers, or add to the dangerous criminal classes.

"Aliens flowing into the country at the unprecedented rate of a million a year is a matter that may well claim serious attention with a view to ascertaining the character of the immigration, its probable consequences, and the need of greater vigilance or restrictive measures."

Mr. Sargent may be justified in some of his forebodings, declares the *New York Tribune*, but it thinks that "on the whole he underrates the nation's capacity for assimilation. . . . Our shores must not be made a dumping-ground for the derelicts of Europe. But we can still afford to hold the door open to the immigrant who honestly casts his lot with ours and contributes with his toil to the great, and as yet only half-finished, work of American development." The *Philadelphia Record* takes Mr. Sargent to task for his statements. It says:

"Mr. Sargent is needlessly alarming a lot of people, and is maligning a great many honest, even if not highly educated, immigrants by foolish talk about the danger to American institutions of a great horde of population drawn from the scum of Europe. The fact that a man immigrates to better his condition creates the presumption that he has some enterprise and some pluck, and there is a very small part of the immigrants who can with any degree of propriety be called scum.

"The numbers are large for the last fiscal year, but they are large because this country was exceptionally prosperous and there was a general demand for labor at high wages. When the condition of business is bad few immigrants come. In 1878, for example, the immigrants numbered less than 139,000. The number of immigrants last year was about one per cent. of the population; it was a little more than one per cent. of what the population was three years ago. One in a hundred is not a great peril to the other ninety-nine. . . . The residents of the United States in the census year who were born in Italy, Bohemia, Hungary, Russia, and Poland, and a few unnamed countries constituted 2.46 per cent. of the population, and these are the people of Southern and South-eastern Europe whose coming is represented as a great danger to us. Natives of Great Britain and Ireland and Canada composed 5.10 per cent. of the population, and natives of German Austria, of Germany, the Scandinavian countries, and Switzerland composed 5.44 per cent. These three groups make just 13 per cent. of the population in the census year, and comprise very nearly all the foreign-born residents of the country. More than a third of these had been in the country twenty years and over, and more than two-thirds had been here ten years and over. These facts should soothe persons who imagine that the Goths and Vandals are sweeping over the United States as they swept over the Roman empire.

"The corruption of the ballot-box and the control of cities by political rings is rather the work of the native Americans than of the foreign-born, we regret to say. Lawlessness and acts of violence are most common in those States where there is the least admixture of foreign population. The really dangerous classes in this country are not imported; they are natives."

## SELF-GOVERNMENT IN SCHOOLS.

WHAT is described by the *Philadelphia Record* as "a most interesting, important, and successful experiment" in school government has been begun and carried to a point of acknowledged usefulness in New York, Philadelphia, and Havana by Mr. Wilson L. Gill, late supervisor of moral and civil training in the public schools of Cuba. Mr. Gill's theory is that American children are now being trained in "monarchical" forms of school management, instead of as self-respecting, cooperating citizens of a republic, and that many of the evils of our political life, more especially political "bossism," must be attributed to this fact. Writing in *The Journal of the Franklin Institute* (Philadelphia), he says:

"The most glaring defect in American municipal government is that a great mass of the educated people do not go to the primaries, and they neglect their municipal duties. . . . As this state of affairs is charged to the account of educated people, let us take a closer look. We see practically the following: The uneducated men, who can be easily handled by the machinery of the bosses, all vote; most of those who have had but little schooling vote; less of those who have had much schooling vote; a college and university education is almost a certain guarantee that a man will not attend the primaries or perform his other municipal duties. This seems to throw the blame on the schools, colleges, and universities. They teach right principles. The fault does not seem to be in the books. The fault is in the school management. From the primary school till the man graduates from the university he is made to feel and to know that he has simply to obey, and nothing further to do with the government of himself and his fellows, and that he is a tattle-tale and sneak if he brings a wrong-doer to justice, and is mean and dishonorable if, when called upon by the authorities to testify, he does not so shape his testimony as to clear the offender.

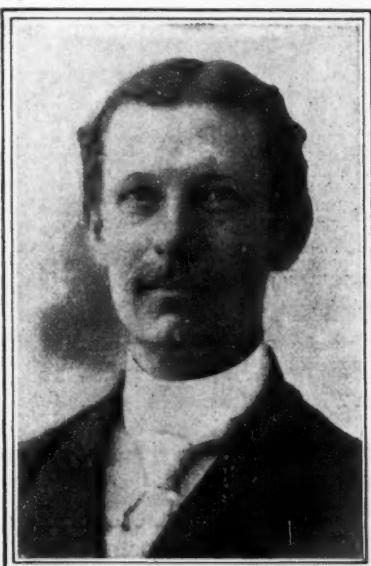
"Under this pressure, secret opposition and disloyalty to constituted authority is constantly fostered. Many pupils regard their pleasure and interest as opposed to those of their teachers, who are apt to be thought of as spies and in some cases as enemies, instead of friends and guides.

"Old-fashioned school government is monarchy, in which the teacher endeavors

lies in the adoption of what he terms the "school city" plan, by means of which it is proposed "systematically to train the individual to wisely cultivate his own conscience and be governed by it,



TELLERS OF ELECTION IN SCHOOL NO. 12, HAVANA.



WILSON L. GILL,  
Who is organizing "school cities" in the  
United States and its dependencies.

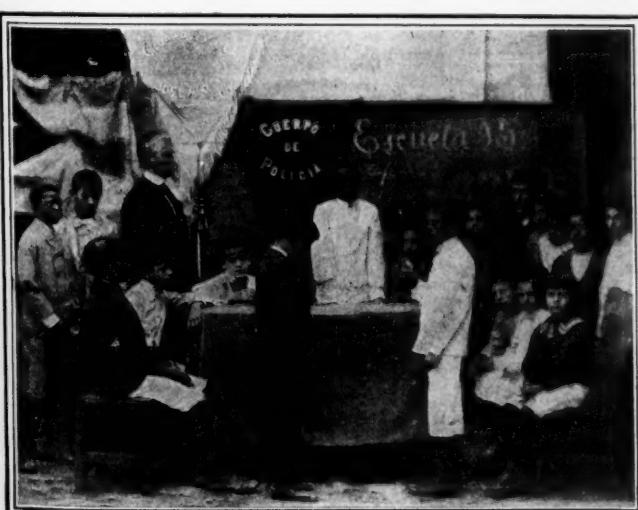
rather than by that of the teacher; to cooperate with his fellows for the common good, rather than for mischief; to form the habits of law and order, rather than those of anarchy." In other words, "the remedy for the apathy of educated men, in reference to their municipal duties, which is in effect anarchy, not of the lowest, but possibly the most dangerous type, is to train them while young to think and act to form the habits of citizens." Mr. Gill continues:

"The plan of the School City is to organize the children of each school, under a charter given by the higher authorities, as citizens of a municipality. These citizens elect a [school] city council, who, in one phase of the plan, in turn elect a mayor, judge, and other administrative and judicial officers. The mayor appoints his cabinet and subordinates, and has power to remove them at will. Nomination by petition, proportional representation, and the initiation and referendum enable the whole body of citizens to express and enforce its will at any time, either with or independent of its representatives. Elections, for several reasons, occur frequently—once in ten weeks—and experience has shown that it is desirable to make the term of the police officers short. In most primary schools, every citizen not elected or appointed to some other office is a candidate for a place on the police force, for which a high ideal of gentility and kindness is set."

This plan was first carried into effect in a New York vacation school in 1897, with the cooperation of Mayor Strong and Police Commissioner Roosevelt. Later it was introduced into Cuba, where it is declared to have been "successful in the greatest degree." During recent months, Mr. Gill has organized "school cities" in twenty-two Philadelphia public schools; and he now proposes to carry his methods to the Philippine Islands. We quote further:

"Many instances of fine moral results are reported from the different schools. Of course, the results are not uniform, as the school city is not an automatic machine out of which all must come in exactly the same shape. It is a method, and its degree of success depends upon the interest and skill of the principal and teachers who use it.

"Almost without exception, when a troublesome boy accepts the responsibility of an office in the school city, he instantly puts off his guilty old character and assumes one of glad obedience and respect for authority and others' rights, and at once begins to help in all that is right, instead of to hinder, as was his habit. If, then, the teacher understands the method and is true to it, he will be



POLICE COURT IN SCHOOL 15, HAVANA.

The principal of the school, Jose Miguel Fernandez de Velasco, acts merely as an adviser.

to rule by means of his conscience and arbitrary authority, and the political results are as we see them in the municipalities of the United States."

The remedy for this condition of affairs, in Mr. Gill's opinion,

friendly to the boy, consult and encourage him, sympathize with him and help him to maintain his enthusiasm, and the boy is saved permanently. Women teachers, with correct intuitions and hearts full of sympathy, if they understand the simple method, will seldom fail to make the work of regeneration permanent. Men or women who study and treat a boy as they would a trilobite, a noxious weed, or poisonous snake, will almost surely fail to give the necessary aid to maintain the boy's enthusiasm and, of course, he will very soon, if not at once, begin to relapse into his former ugliness. The condition of the school city is an almost exact index of the character and condition of the head of the school and of the teachers."

Mr. Gill concludes with an appeal to American patriots and to all friends of democratic government to join in this movement, which aims to provide that "every child who enters a schoolhouse shall be treated while there as a free man, and be confirmed in the character and habits of a free-born, faithful, and patriotic American citizen, not only ready to die, if necessary, for his native land, but what may be more difficult and quite as important, actually living for his country, patiently and fearlessly defending his rights and faithfully performing all his public duties."

The Philadelphia *Record* comments:

"It has long been a settled conviction of *The Record* that the millions of money spent in Pennsylvania in the maintenance of high schools is in so far a misdirected charity as it interferes with the more perfect development and instruction afforded in the common schools. There is not enough room in the common schools. Worse still, there is no longer a sufficient rudimentary education imparted to those pupils whose schooling begins and ends in the lower grades. Mr. Gill's system of school government will not make room for another scholar, but it is a long step forward in adding to the practical usefulness of the rudimentary schools. It makes corrigible out of incorrigible children, and starts them in the way of right-thinking and right-doing while their minds are plastic to the touch of guidance."

#### THE RECORD RUN OF THE "KEARSARGE."

NAVAL writers have for some time maintained that the one great weakness in the American navy was that its large battle-ships were unable to cross the Atlantic and engage an enemy without first going to a naval station for coal and repairs. According to the Baltimore *American*, our critics will have to alter their opinion in the face of the record trip of our battleship *Kearsarge* from Portsmouth, Eng., to Bar Harbor, Me. In spite of untoward conditions, that battle-ship sailed the 2,900 miles in 9 days and 4½ hours, making an average speed of 13.6 miles an hour. The *Kearsarge* had been visiting various ports in Europe, and the trip across the Atlantic was the culmination of an 8,250 mile cruise. During this cruise the battle-ship was 24 days at sea and in port 29, and during all that time there was not a single accident to her machinery, nor a break or a stop of any kind. When the *Kearsarge* left Portsmouth she carried 1,640 tons of coal, and when she arrived at Bar Harbor she had 410 tons left, or enough coal to last 3 more days.

In the opinion of the New York *Mail and Express* the trip "will bring home the conviction that the millions we are spending upon the navy are not frittered away in the construction of costly toys"; and the Chicago *Inter Ocean* says that we have other vessels of that class now, and we are building still more of them, for the reason that the possession of such vessels "is the very best guaranty of continued peace with our European rivals." The Baltimore *American* remarks:

"The *Kearsarge* on this test proved that our heaviest battle-ships are sufficiently seaworthy and reliable to steam at high speed across the Atlantic, and to arrive on the other side with several days' supply of coal remaining in their bunkers. This means that if it should ever come to the rub we could send a fleet of our most formidable ships to the other side and engage an enemy's fleet in battle the instant of our arrival. In the scheme of our national defense and the problem of offensive possibilities the fact that our ships can be so

fully relied upon is of the utmost importance, and while the critics may endeavor to pass the incident by as of little consequence, we know our ships can do more than the ships of any other navy. No foreign battle-ship ever successfully passed the test which has just been so gloriously won by the *Kearsarge*, and until others do pass that test we know that our own coasts are comparatively safe, while knowing at the same time that with ships of the *Kearsarge* class we can strike the coasts of Europe almost whenever and wherever it pleases us to strike. As a naval power we are, therefore, greatly more formidable than we were before the *Kearsarge* ran into Frenchman's Bay on Sunday."

The visit of our squadron afforded the English an excellent opportunity to inspect the *Kearsarge*. One naval expert, writing to the London *Times*, praises the battle-ship in most enthusiastic terms. He declares that he "came away from the *Kearsarge* strongly impressed with her great offensive and defensive character, coupled with a feeling of admiration for the completeness and the effective character of her internal fittings, and strong in the conviction that in her the United States possesses a battle-ship which any nation in the world might be proud to own." But the following criticism, written for the London *Engineer* and published before the *Kearsarge* made her record-breaking run across the Atlantic, is of quite a different character and will be read with some surprise:

"The principal American vessel is the *Kearsarge*, one of many craft designed to 'whip creation.' She was produced before the Americans knew as much about ship-building as they now do, but she is quite the finest example afloat of the art of the faddist. To begin with, she is the last of the low freeboard ships. Every other navy—even the British—had discovered that low freeboard was a mistake. Not so, however, the architect of the *Kearsarge*. He wanted something that would be a 'small target,' and produced an overgrown monitor, little more able to fight her guns in a seaway than her prototype. Desiring originality he—or his board—then evolved the superposed turret system, which possesses the following—among other—advantages: (1) For a given weight there is probably no disposition of artillery out of which so much rolling propensity can be obtained; (2) by no other device can so great a proportion of the armament be put at the mercy of a single projectile. However, in common fairness, we must admit that it looks well on paper—at any rate, to the general public who are fairly free from technical disabilities. Finally, the ship was given a box battery of fourteen five-inch guns crowded amidships, a poor speed, and an exceedingly meager coal supply. There are some passably bad ships in the British navy, but to contemplate the *Kearsarge* may be a balm even when the worst of these is about."

#### TOPICS IN BRIEF.

PHYSICIANS are out again declaring that water is a potent aid to digestion, but Wall Street knows better.—*The Washington Post*.

IT is claimed that two cousins of the King of Servia are running saloons in Brooklyn. The craving for political power must run in that family.—*The Chicago Record-Herald*.



THE DEMOCRATIC BIRD—*I'll have to get my wings together if I expect to hatch this egg.*  
—J. W. Biggers in the *Nashville Banner*.

## LETTERS AND ART.

## MUST THE TRUE NEGRO MUSIC BECOME OBSOLETE?

MRS. JEANNETTE ROBINSON MURPHY, who is accorded the foremost rank among negro folklorists, makes some interesting statements about the true African music and its decline. Many people in America to-day, she tells us, not discerning the wealth and beauty of the true negro songs, not only tolerate the manufactured "coon songs," but fail to recognize their spurious quality. "Even poets of the colored race," she complains, "are adding to this great wrong, and are creating a false, flippant new song to be put into the mouths of a guiltless people." She urges that this generation owes it to posterity to see that the genuine negro music be handed down in all its purity. To quote (from *The Independent*, July 23):

"The only plan which will effectually preserve the old slave music in all its beauty, its power, its quaint and irresistible swing will be for the negroes themselves, by the aid of skilled annotists, by phonographs, and by every art available, to awaken to the real value of this wonderful music. They alone can work in every corner of the unique and varied field, creating a new interest among their race alike in their camp-meeting 'spirituals,' the crooning lullabies of the nursery, and the roustabout songs of the river.

"The sporadic efforts of a few far-seeing negroes will avail little. The negro preachers over the entire South should be encouraged to lead in this grand work. Our judicious praise of their 'spirituals' might do much to prolong their life, but without united effort on our part looking to that end, and an increased interest and desire on theirs to sing those songs, they must surely die. Their songs, which need no instrumental aid of any kind, are even now, in our iconoclastic cities, being supplanted by hymns from regular English hymn-books, to the accompaniment of an organ—an innovation to be deplored, since this new singing is not to be compared in heart power to their own spontaneous outpourings."

Mrs. Murphy describes one of these "spirituals," which tells the story of the "Prodigal Son" in fully one hundred verses. This song, we are told, "like all of their others, is sung differently in every locality, and, furthermore, no negro ever sings the same song twice in just the same way." Again, she states that all of their hymns "lose immeasurably by being taken out of their original settings in the churches and sung as solos, yet even in this form they produce a miraculous effect upon the emotions of both the learned and the ignorant." To quote further:

"The old aunties say that these songs are so 'filled wid de Holy Sperit' that they forget they are working if they just keep singing all the time. No Southerner ever doubts the truth of this statement.

"It is quite the fashion among learned Northern men to call this imported African music 'the only folk music of America.' Why should we not with equal justice call the transplanted Scotch, Irish, and the music of other races our American music?

"These melodies certainly were brought by the negroes from the Dark Continent along with the customs and traditions and sickening voodooism which are surviving here to-day.

"To the majority of people the mention of a negro song brings up instantly visions of 'I want yer, ma honey,' or 'Alabama Coon,' or even the lovely 'Suwannee River' and 'Old Kentucky Home'—all written by white people who are not so constructed mentally as to be able to write a genuine negro song."

According to Mrs. Murphy, all the older negroes implicitly believe that God Himself inspired the words of their hymns. Moreover, if by any miracle the Bible were lost to us to-day, she states, we could look to these unappreciated negro "spirituals" for fully one-fifth of its contents. Of some of the peculiarities of their music she writes:

"The negro by some mysterious power does not take a breath at the end of a line or verse, but carries over his breath from line to line and from verse to verse at the imminent risk of bursting a blood-vessel. He holds on to one note till he has a firm hold of

the next one, and then besides he turns every monosyllabic word into two syllables and places the accent where it does not belong, on the last half of the word. . . . .

"Negroes all seem to know by the most wonderful instinct every 'spiritual' which was ever born. Let a colored stranger from Kentucky go to a Louisiana church and begin to sing a new song; none of those present may ever have heard his song, and yet in a few moments they are all singing and patting it like mad, and the most singular, inexplicable thing about it is that each member of the congregation seems to know almost to a man as quickly as the singer himself exactly what words he is going to sing. No 'lining out' is ever practised in their singing; only with the 'hymn-book hymns' is this quaint custom followed. They surely must have some occult telepathy among them, for they never make mistakes—viz., some singing one verse and some another. . . . .

"It is often stated that there is a continuous note of sadness running through all the negro music, and that the songs are usually in minor keys. I should say, on the contrary, that the majority of them are in the major keys, and that there is a ring of jollity, wild abandon, and universal happiness in most of them. There are doleful passages occurring occasionally, and some sad minor songs, but even in these there is pretty apt to be a change into the major key before the hymn is finished."

Mrs. Murphy concludes her paper with the remarkable suggestion that "if the negro could be trained along his natural lines, and his race blood kept perfectly pure, there would come some day from this people one of the greatest orators, one of the greatest actors, one of the greatest romance writers, and surely the very greatest musician who ever lived."

## ARTISTIC ASPECTS OF THE MODERN OFFICE BUILDING.

THE modern "sky-scraper," according to Mr. Albert W. Barker, has given us a new ideal and a new motive in the art of architecture. With the introduction of the steel skeleton, he tells us, there is no assignable limit to the number of stories which may be built, one upon another, at a reasonable cost, and buildings have appeared which soar to a height three or four times that of the surrounding masses of brick and stone. Yet at first our architects, states Mr. Barker, while accepting the new conditions of construction, clung to the old ideals of architectural beauty. "Every means was used to mitigate the apparent height of the new buildings; every means was used to hide the mighty skeleton, and to give to the walls the appearance of sustaining their own entire weight, as well as that of the floors and roof, as in the buildings of the older type. The result was naturally hypocritical, incoherent, and hideous." The first great step in advance, we are told, was taken when an architect, Mr. Louis H. Sullivan, pointed out that the loftiness of the modern office building is its thrilling aspect, and must be recognized as the chief motive of the only beauty that can really belong to it or seem to belong to it. The last step toward the artistic assimilation of the new conditions is yet to be taken, Mr. Barker tells us. From his article (in *The Booklover's Magazine* for July) we quote further:

"To-day is no time to dogmatize; nevertheless, in looking along the line of half-success, we can clearly see that there are points at which victory has been more complete than in others; some, again, where we have been clearly baffled. Of the middle section, that above the second or third story, as the case may be, and extending to within a few stories of the roof, we can find many examples of good treatment in a negative sense, in which, if there is no clear expression of construction, there is no false pretense. In a few cases success has been quite complete; the expression of the vertical members of the steel frame has been taken as a decorative motive, the walls are clearly seen to be screens only, not walls at all, in the old sense, and the decorative ornament has been fitly designed for the enrichment of flat surfaces and panels. Moreover, the comparative lightness of these screen-walls has been given pleasing expression in terra cotta and brick, which lend themselves admirably to this end. At the roof the traditional demand for a frieze, and the unwillingness of designers to let well

enough alone, has done plenty of mischief, but it is rather in the first three stories that he who runs may read the wildest tales of nightmare-blundering in solid granite."

Altho architecturally the "sky-scraper" is admitted to be still in process of evolution, it has already achieved, in the opinion of the writer, a beauty of its own. He tells us to look from a distance at a group of office buildings rising like great towers in the midst of the city:

"At their feet the old city lies dull and grimy; only here and there a spire or tower rises to break the monotonous level of roofs, and only the white ribbon of a sunlit street or the green trees of some little park relieves the smoky gray of the desert of houses. Out of this, aggressive, vigorous, as if of a more powerful and robust race, stand these giants of modern construction. Other buildings may hide a few of their lower stories, but their clean vertical lines spring out of the confusion below into a region that belongs to them almost alone, and in which their bearing is that of the superb confidence and force of the nation of which they are the embodiment and the latest symbol. Have we not already, in the largest sense, found memorable expression?

"Or, forget all their details in the growing dusk and look open-mindedly at them again; now sparkling all over with lights from within and so vast of height that the cornice is almost lost in darkness; men will not soon forget this! Surely, something of poetry already clings to them."

#### THE AMERICAN MUNICIPAL ART MOVEMENT.

**A**LMOST simultaneously with the general awakening of the citizens in many of our largest cities to active interest in ideals of civic betterment along economic and political lines, states Mr. W. T. Larned, has arisen a movement which has for its object civic embellishment and the fostering of a sound public taste in municipal art. New York, Baltimore, Cincinnati, and Cleveland are among the cities which have now their municipal art societies, and the movement has aroused interest in all parts of the United States. The Municipal Art League of Chicago is making its influence felt in that city. Indeed, it is to "America's greatest esthetic achievement, the Chicago World's Fair," claims Mr. Larned, that we may trace the special impulse of this movement. "Certainly," he tells us, "the World's Fair has been followed by a renaissance of public taste which must be obvious to any one who observes and compares all the varied expressions of art in our present civilization." Thus was the way prepared for the work of the municipal art societies. What this work is in various cities will be indicated by the following quotations from Mr. Larned's article in *The Chautauquan* (August). Of the Municipal Art Society of New York, founded in 1893, we are told:

"In the first five years of its existence it found its efforts restricted by its dependence on the generosity of its members for money with which to embellish the streets and public buildings. Yet, notwithstanding this restriction, it provided an important mural decoration for the Supreme Court room in the Criminal Courts building in Centre Street, with allegorical paintings by Edward Simmons. Its second decorative offering to the city was the 'Hunt Memorial,' which was erected in cooperation with ten other art societies of Manhattan. . . . The objects of the society are not only 'to provide adequate sculptural and pictorial decorations for the public buildings and parks,' but also 'to promote in every way the beautifying of its streets and public places.' . . . It assisted in preserving the Palisades for New York when that picturesque feature of the Hudson seemed doomed by dynamite. It held in 1902 at the National Arts Club the first municipal art exhibition in the United States, and this has become an annual affair. There are here displayed for purposes of comparison and study models and designs of fixtures, statues, architectural forms, maps, and plans for park systems and water fronts, the grouping of public buildings, and the like. The exhibitions attract thousands of visitors, and do much to stimulate public interest in municipal art."

In Baltimore the movement has proceeded along somewhat simi-

lar lines. But its program contains some special features, of which Mr. Larned tells us:

"The society has set going a movement for the systematic development of Baltimore's suburbs; it has provided numerous illustrated lectures on subjects relating to municipal art; it is aiding the establishment of a workshop for arts and crafts; it has introduced a bill in the city council to limit the height of buildings around Washington monument, which is the center of some of the city's most attractive squares. A special work, and one which the society classes among its most useful functions, is its decoration of the city's public schools. Five of them have been decorated wholly or partly through its efforts. The work embraces the tinting of the walls, color prints, casts, and photogravures. These are grouped as far as possible with reference to topics, or to the art of a particular period. There are also nature rooms and story-picture rooms for the smaller children. The esthetic influences thus brought to bear on the future men and women of the city are easily seen to be among the most effective in promoting the cause of municipal art."

For Cincinnati, we are told, "the unique claim is made that it set the example in this country for a form of public art as it was practised in the Italian cities of the Renaissance; in building its handsome city hall, provision was made for stained-glass windows and accompanying decorations on the stairway." In Cleveland the society has promoted and carried through a plan for the grouping of public buildings. Among the public improvements thought worthy of consideration by the Municipal Art League of Chicago are the following:

"The suppression of the smoke nuisance as a necessity for making all other improvements appreciable.

"The improvement of the whole lake front; not only the Lake Front Park, but the boulevard system of the North Side and its connection with the Lake Front Park by an outer viaduct and bridge or subway.

"The improvement of the designs in use for gas- and electric-light posts, patrol-boxes, and waste-paper receptacles, and the introduction of electrically lighted street name signs.

"The proper regulation of bill-boards.

"The harmonious grouping of business or private houses belonging to different owners, without detriment to the interests of each.

"Conversion of vacant lots into temporary lawns and playgrounds, by consent of owners and cooperation of neighbors.

"Improvement of the designs for signs on business buildings, and asking cooperation of the real-estate board in adoption of standard designs for lots for sale and houses for rent."

In their advisory capacity these societies are appealed to on many points by the municipal authorities, and the importance of the things for which they strive is more and more generally recognized. In conclusion, Mr. Larned writes:

"When measured with tape and scales, the list of substantial things achieved by the youthful municipal art societies may not seem astounding. In money expenditure alone their combined efforts would be dwarfed by the least considered check of some multimillionaire with a genius for giving. But if we estimate the work of these societies by what they are effecting in legislation, in arousing the public's sense of shame at wanton ugliness, and in their significant recognition by their respective municipal governments as arbiters of taste, the accomplishments of these societies are both considerable and far-reaching."

**Aboriginal Influence in Our Arts and Crafts Work.**—Recent American arts and crafts work, according to Isabel McDougall, shows a marked inclination to develop along those branches in which the aboriginal American excelled—namely, basketwork, pottery, and metal work. In *The House Beautiful* (July) Miss McDougall writes:

"Perhaps, as some scientists claim, the Anglo-Saxon race on this Western hemisphere has, through climatic influences, taken on some of the red men's characteristics. Perhaps, as other students would have us believe, each individual, and each group of individuals, must regularly traverse the experiences of humanity,

going through the primitive, formative, barbaric period, through feudal ages in miniature, up to the present status of civilization.

"And again, perhaps the reason for the revival of these early industries is simply that they require less special preparation, fewer tools, less room; in a word, that they do not need a 'plant,' but may be practised by single persons of small needs, in small quarters.

"Still, that is not entirely true of pottery, and the development of pottery is the most marked thing in the American arts and crafts movement. . . . .

"Rarely have American potters made any use of Indian ornament or form. On the other hand, the new interest in basketry derives directly from the Indians, and is most happily inspired by the platters and trays and bow-like or amphora-like baskets of the Moki, Zuni, and Navajo tribes. These simple shapes, with their black, brown, red, or orange patterns, that suggest Egyptian hieroglyphics, and symbolic ornaments of zigzags, bars, lozenges, etc., still remain the most effective, and the paleface weaver is as proud as her squaw sister when her basket is of a fineness that will 'hold water.' Like the Indians, too, enterprising basket-makers explore all the resources of nature around them. They buy raffia, rattan, and splint, but they also bring in the rushes and sedges and willow twigs of their own country homes; they try fringes of seed-pods and tasseled grasses; they dye their own material and invent novel effects not to be learned of teachers, as all the children in our public schools are now learning."

#### IS THERE A STANDARD OF PRONUNCIATION IN ENGLISH?

"WHERE is to be found that standard of pronunciation to which we are all bound to conform?" asks Thomas R. Lounsbury, professor of English in Yale University. There is a body of English words certain pronunciations of which every cultivated man recognizes at once as belonging to the speech of the uneducated or the imperfectly educated. There is also a very much larger body of words—the immense majority of the words of the language—about the pronunciation of which there is a substantial agreement among the cultivated wherever English is spoken at all. But, in addition to these, Professor Lounsbury points out (in *Harper's Magazine* for July), there exists a goodly number of words "in which educated usage varies, and often varies decidedly." To quote further:

"As a single illustration out of many that could be cited, let us select the adjectives ending in *ile*. By some lexicographers this termination is sounded *tl*; others, *tl*. As an example of the class, take the word *hostile*. Generally in the earlier English dictionaries which set out to give correct usage—for instance, those of Sheridan and Walker—it was pronounced *hos tl*. Such it continues to be at the present day in American dictionaries. But in most of the late English ones—such as Stormonth's and the two which go respectively under the names of the Imperial and the Encyclopedic—it is pronounced *hos'tle*. The new Oxford dictionary gives both pronunciations, but puts *hos'tle* first.

"Take again the class of words beginning with *wh*, such as *while*, *when*, and *Whig*. If we can trust certain orthoepic authorities, the pronunciation of the aspirate in polite society in England is the exception, and not the rule. In America the condition of things is precisely the reverse. Or to come down from classes to single words, the prevailing English pronunciation of *schedule* is represented as being *shed'yul*; that of America is certainly *sked'yul*. These are divergencies that attain almost to the dignity of national distinctions. Yet, as a whole, they are not numerous, nor do they compare in importance with the differences in the speech of individuals belonging to the same country or even to the same community. It is about their varying pronunciation of words that controversy rages. What is the proper usage in any particular case, and where is the authority to be found that will furnish it indisputably?"

This question of authority was one which the early makers of pronouncing dictionaries felt called upon to answer, we are told, "but which the modern very calmly and without question very judiciously ignore." The dictionary of a hundred and fifty years ago made no attempt to indicate pronunciation. Perry, whose "Royal Standard Dictionary" came out in 1775, claimed that it ex-

hibited the true pronunciation "according to the present practise of men of letters, eminent orators, and polite speakers in London." Nevertheless, he admitted the difficulty of deciding upon the best usage. Professor Lounsbury quotes him to this effect: "The literati, who make etymology an invariable rule of pronunciation, often pronounce words in such a manner as to bring upon themselves the charge of affectation or pedantry; while, on the other hand, mere men of the world, notwithstanding all their politeness, often retain so much of their provincial dialect, and commit such gross errors in speaking and writing, as to exclude them from the honor of being the standard of accurate pronunciation. Those who unite these two characters, and with the correctness and precision of true learning combine the ease and elegance of genteel life, may justly be styled the only true standard of propriety of speech." This, says Professor Lounsbury, was the view theoretically accepted, and the lexicographers of that time felt called upon to demonstrate their fitness for their work by claiming intimate acquaintance with the world of gentility and culture. In those early days, the writer tells us, among the makers of dictionaries controversy was busy around such words as *hearth* and *leisure*, and resulted in little more than the positive expression of contradictory views. Feeling ran high, we are told, over the question whether *been* should be pronounced so as to rhyme with *seen* or with *sin*. Professor Lounsbury writes:

"On this subject of never-ending controversy orthoepists ranged themselves in hostile camps, and the members of each party felt themselves at liberty to affect a lofty superiority to those belonging to the other. About the middle of the following century, Hawthorne, in relating his consular experiences, tells us that this word was the best shibboleth he could hit upon to detect the English rogue appealing to him for aid from the genuine Yankee article. He considered it a national distinction. The English, he said, invariably made it to rhyme with *green*, while the Americans, at least the Northerners, universally pronounced it *bin*. This may or may not be the case. . . . Walker, indeed, assures us that *been* 'is scarcely ever heard otherwise than as the noun *bin*, a repository for corn or wine.' The new English Dictionary of the Philological Society gives both pronunciations."

To quote in conclusion:

"There are two things that strike the attention of any one who makes a careful examination of dictionaries and of the orthoepic set forth by the men who prepare them. The first is that the pronunciation of a certain number of words is represented in them differently. The second is that the compilers of all of them assert their own infallibility or assume it. Each one of them has a serene confidence in the conclusions which he has reached, and is thoroughly convinced of his ability to act as guide to others. The early ones, as we have seen, made the mistake of giving the reasons upon which their faith in themselves was founded. All of these assure us that they had spent their lives wholly or in part in a region where the pure article of pronunciation was supposed to be held in keeping by the nobility of rank and of intellect. To them, accordingly, had been vouchsafed the very best opportunities for securing this inestimable jewel. All of them had been in the habit of giving instruction in families that belonged to the highest circles. All of them had associated familiarly with the most distinguished men of science and letters. It is therefore naturally annoying to the seeker after positive truth to find these intimate friends of scholars and statesmen disagreeing among themselves,—in fact, manifesting at times a thinly veiled contempt for the opinions of their rivals, and implying that the society in which these had learned their way of pronouncing was no better than it should be.

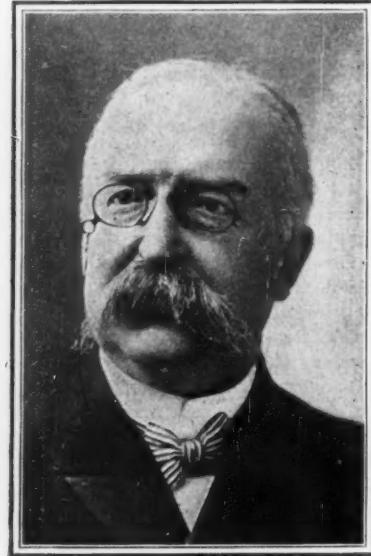
"It is more than annoying; it is discouraging. For their differences are sometimes very marked. From the outset there has inevitably been the everlasting contest between the sticklers for abstract propriety and the advocates of what has become the general practise. This contention has ended sometimes in the success of the one party, sometimes in that of the other. In *colonel* we have seen the triumph of the latter; but we can offset it by the success of the former in the case of the words *cucumber* and *asparagus*. In each of these two it has taken practically a century to establish the present usage. Sheridan knows no such pronun-

ciation as *cucumber*, and while he inserts *sparrow-grass*, he merely says of it that it is 'corrupted from asparagus.' But Walker manfully recognized the actual situation. He observes regretfully of *cucumber* that 'it seems too firmly fixed in the sound of *cucumber* to be altered.' He admits, as did Johnson and others, that *asparagus* is the theoretically correct form; but he adds that 'the corruption of the word into *sparrow-grass* is so general that *asparagus* has an air of stiffness and pedantry.' Nor did these pronunciations die out easily or early from the practise of polite society."

### THE NEGLECTED SIDE OF MUSICAL EDUCATION.

OUR public education in music, urges Mr. Louis C. Elson, the well-known musical critic and lecturer, proceeds at present along wrong lines, inasmuch as it "inculcates performance and creation in music from first to last, and scarcely recognizes the non-performer as a factor in art at all." He argues that what is wanted in the public schools is not classes in singing, but classes in musical appreciation. From his article in *The Atlantic Monthly* (August) we quote as follows:

"In the primary school classes, all are taught to join in singing, and this choral activity is continued as the chief element of public musical instruction until the end of the high-school or academy work. In the college, if any change is made, it is generally in the direction of harmony, counterpoint, and composition. Yet it may be taken as an axiom that nine-tenths of the graduates from all classes of educational institutions, excepting conservatories of music, will not be actively musical in subsequent life; they will enjoy music, so far as they are able, from the passive



LOUIS C. ELSON.

He urges the need for classes in musical appreciation in our public schools.

side. Surely these submerged nine-tenths have some rights in the domain of music and some claims for an education fitted to their needs; classes in *musical appreciation* are a more crying necessity than the omnipresent classes in singing.

"In some of the large colleges and universities a study of fine arts is recognized as a necessary part of the curriculum. In Harvard, for example, Prof. Charles Eliot Norton has broadened the culture of many hundreds, possibly thousands, by teaching how to understand the subtleties of painting, the influence of one school upon another, the characteristics of each school, the outcome of each theory. He has never attempted to teach a single student how to mix colors or how to handle the brush; he has taught the comprehension of the art, not the practise of it. Something of this kind is needed in the musical department of our schools. We can not make a nation of musicians even if it were desirable to do so, but we can permeate the educated classes with musical culture, and in producing many intelligent musical auditors we are giving the most practical uplift possible to the creative musicians of America.

"It is probable that a few teachers will exclaim, against this impeachment, that they are already doing something akin to this, by giving some talks about the art, by causing essays to be written, by questioning the singers about the choruses they have sung; but the work of a course, such as is here pleaded for, means something far more definite and extensive than such sporadic attempts. It does not mean an appendix to a chorus or a pleasant chat about a solfeggio exercise. It means a presentation and explanation of

every class of music; it means the creation of a class of *listeners* during the musical exercises, the establishment of intelligent audition, and the awakening of an enjoyment of music without the eternal necessity of making it."

How many of the thousands of pupils who have been singing all the way from kindergarten to college know what a fugue is trying to tell them, or how many understand the architecture of music in any degree? asks Mr. Elson. He then proceeds to describe such a course as he considers necessary to the proper appreciation of music:

"In the primary school and in the lower grammar-school classes the musical appreciation class ought to begin its work. A very simple course of musical acoustics might awaken the child's interest in the symmetry of tone and chord. The Chladni plate might be exhibited to prove to the eye that noise is unsymmetrical and that tone is symmetrical. A few simple experiments in showing the overtones, in demonstrating how nature builds her chords, might follow. The more complicated musical acoustics should come only in the higher grades of tuition. . . . .

"The architecture of music ought to be studied, at least in its elementary phases, even at this stage. Schlegel has said that architecture is frozen music (and Madame de Staél has generally been credited with the idea), but few laymen have understood that music is tonal architecture. Wing balances against wing in architecture; theme is in equipoise against theme in much of the best music. There are many simple choruses which illustrate this fact, and many more which show the practise of the composer of ending a composition with its opening idea. After fitting explanation, part of the class should sing such a song and part of the class should listen.

"The scale-construction which constitutes the language of a composition might be approached at a little higher grade. The students would of course be familiar with the conventional major and minor, but they would now be taught that other languages exist, that there was a musician's Tower of Babel, when the nations began to speak different musical tongues. The simplest of these, the pentatonic scale (our diatonic scale with the fourth and seventh notes omitted), might be explained as belonging chiefly to China, but that it is understood and used by European nations might be demonstrated by allowing the class to analyze 'Auld Lang Syne' and 'Bonnie Doon,' and both sing and listen to them. Many other compositions might be mentioned that would illustrate the six-toned scale, the Hungarian scale, and others. . . . .

"The tone-color of each instrument should now be studied. The brooding character of the viola, the portentous and sometimes grotesque style of the contrabass, the feverish brilliancy of the piccolo, the rustic vein of the oboe, the comic character of the bassoon, the baleful tones of the muted horns, the suspense that can be pictured upon the kettle-drums,—all these and many more effects should become recognizable to the student-auditor.

"Just as the student of fine arts knows that the oil painting speaks a different language from the etching, the pupil ought now to comprehend that the orchestral work demands more of its auditor than the piano composition, and as the art-student anticipates white in a winter landscape or green in a picture of spring, our music auditor should understand that a melancholy orchestral work would imply English horn or viola, a picture of country life would call for oboe, a military sketch for trumpet, a celestial scene for harps, or violins with flutes."

Let the public schools aid in training an intelligent musical taste, concludes Mr. Elson, and the American composer will tread a much less thorny path. At present, not one pupil in a hundred understands the art of listening to music.

THE first picture-book for children was published three hundred years ago, under the title "Orbis Pictus." It was the conception of John A. Comenius, a German savant, who introduced the then novel idea that children could be taught by the aid of the memory and the imagination working together. From *The Book-Lover* we quote the following description: "It contains rude woodcuts representing objects in the natural world, as trees and animals, with little lessons about the pictures. It is a quaint volume, and one that would cause the average modern child not a little astonishment were it placed before him. As truly, however, as that term may be applied to any other book that has since been written, 'Orbis Pictus' was an epoch-making book. It is the precursor of all children's picture-books, and modern childhood has great cause to bless the name of Comenius."

## SCIENCE AND INVENTION.

## IS ALCOHOL A FOOD?

THIS question will not down; and apparently neither scientific men nor the public are yet ready to accept any of the various answers, affirmative or negative, that have been made to it. Apparently the trouble is largely one of definition. What is a food? Some time ago Professor Atwater asserted that his experiments had proved that altho alcohol does not build up tissue it may contribute energy to the organism. It would thus be a food, or not, according to one's way of looking at the matter. Quite recently, in the course of the French crusade against alcohol, which we have several times mentioned in these columns, a circular has been issued by Paris physicians, taking the radical ground that alcohol is never, and can never be, of any use whatever to the organism. In reply to this Dr. Leon Meunier writes to *Cosmos* (July 4), asserting that alcohol, like numerous other substances, is both food and poison, and that the predominance of either property will depend on the amount taken. The highest possible food-dose of alcohol he places at a quart of light wine daily. Says Dr. Meunier:

"We have only to look about us to see that numerous persons make moderate use of fermented beverages, drinking especially wine, cider, or beer at meals, and yet enjoying good health and reaching an advanced age.

"It is also very easy to demonstrate that the abuse of alcoholic drinks is full of danger."

Dr. Meunier says that the following affirmations, put forth in an announcement made by the dean of the medical faculty of Paris, adopted by the Counsel of Public Assistance and approved by the Academy of Medicine at its session of February 17, 1903, have "excited much wrath":

"The drink habit involves the ruin of the family, neglect of all social duties, dislike for work, misery, theft, and crime. It leads at least to the hospital; for alcoholism engenders all sorts of fatal diseases: paralysis, madness, affections of the stomach and liver, dropsy, and tuberculosis, of which it is one of the most frequent causes. Finally, it complicates and aggravates all the acute maladies. An attack of typhoid, of pneumonia, or of erysipelas that would be mild in a sober man will kill an alcoholic patient quickly.

"The hygienic faults of parents are visited on their children; if these live beyond the first few months, they are threatened with idiocy or with epilepsy; or they are carried off later by meningitis or phthisis.

"For the health of the individual, for the existence of the family, for the future of the country, alcoholism is one of the most terrible of scourges."

In one of the opening phrases of this same proclamation, it is affirmed that "alcoholism is a chronic poisoning that results from the habitual use of alcohol, even when it does not produce drunkenness," and later it is maintained that alcohol has no uses, that it is injurious to everybody. To these assertions Dr. Meunier takes exception. He says:

"These affirmations are contrary to the experience of centuries. They can not be applied to a moderate consumption of very dilute alcohol.

"Professor Duclaux, of the Pasteur Institute, has attempted the rehabilitation of alcohol. He says, relying on well-conducted experiments, that alcohol is a food. He draws the following conclusions: 'In the alimentary régime of three healthy men, we can, without inconvenience, replace butter, leguminous vegetables, or other similar foods with alcohol in the form of wine or brandy. These replacements and changes do not depend on the state of rest or of work, nor on any circumstance relating to the consumer. All is regulated by the isodynamic coefficient of the food, which remains physiologically the same if the substitution is made with due regard to this coefficient; and when we leave out the wine in a repast it must be replaced with something else.'

"The dose used in these experiments did not exceed a quart of

light wine daily. It is then legitimate to conclude that the alcohol contained in a quart of light wine per day is a food; that is to say, is oxidized in the tissues and produces useful heat.

"We already know that alcohol is oxidized in the organism. Professor Chauveau has made experiments on dogs, analogous to those of the American commission, but he gave much larger doses of alcohol. He concluded that alcohol is a bad food; but he should logically have added 'in the doses given.' From the apparently contradictory experiments of the American commission and Professor Chauveau, we must conclude that alcohol is a food when consumed in the form of a light wine to the amount of a quart, distributed over the day in several meals; and that in double or triple doses in concentrated form, taken at once, it is injurious. The error that creates an apparent contradiction is the opposition of the words 'poison' and 'food.' It has been said that bouillon is a decoction of poisons. It does, in fact, contain poison; meat may be injurious.

"Toxic power, like food value, is a quality that one and the same substance may possess in different degrees in different proportions, according to circumstances.

"Thus stale meat is more toxic than fresh meat; game than butcher's meat; the flesh of a tired animal than one at rest; raw meat than cooked meat. With some persons the same meat is more toxic than with others. Nevertheless all meats are foods. But to the food value of each is added a variable toxicity, and thus, according to the degree of this toxicity, the meat is either an excellent food, a mediocre food, or a bad food.

"Thus one and the same substance may be both food and poison. . . . The physicians who condemn alcohol prescribe it for their patients, and with reason. Alcohol is a food; it may become a poison; and at the same time, as food or as poison, it may have its uses in certain maladies, for many medicines are poisons. . . .

"In what dose is alcohol toxic? Grehant has been pursuing for some time interesting investigations on the quantity of alcohol that passes into the blood when it has been ingested by the stomach. It is this alcohol that has a toxic action on the various organs. He found . . . that the quantity of alcohol that may be found in the blood without developing toxic effect was about one milligram for 100 cubic centimeters of blood. Now, that a dog may have only a milligram of alcohol in his blood he must absorb not more than one cubic centimeter for each kilogram of his weight.

"This dose is equivalent, for man, to one quart per day of light wine—an average dose that observation and physiologic experiment agree in demonstrating to be harmless and useful to the organism.

"The organism can function with and without alcohol; the toxic dose of this food is quickly reached, and the dangers of taking this toxic dose habitually are very great. An excess of bread, of sugar, or meat, or even of bouillon is not comparable in its consequences to the habitual abuse of fermented drinks. Thus it is not quite exact to say that alcohol is a food in the same sense as sugar or coffee. We should recognize its dangers and say: 'Alcoholism is a chronic poisoning resulting from the habitual *immoderate* use of alcohol, even when this does not produce drunkenness.'

"The wise man will use it in the dose in which it remains a food, and in some cases it will be for him a valuable medicine that will aid him in recovering his health."—*Translation made for THE LITERARY DIGEST.*

**Some Lessons from the "Poison Squad."**—Altho it was declared recently by officials of the Department of Agriculture that the results of the recent experiments on food-preservatives by the chemist of the department, Prof. H. W. Wiley, could not be made public for several years, Dr. Wiley has made a preliminary announcement regarding some of them, according to press despatches from St. Paul, Minn. These statements, which were made before the National Association of Food Commissioners, at that place, related to the effects of borax and boracic acid on the human body. These, it is understood, are the only preservatives as yet administered to Professor Wiley's so-called "poison-eaters." Says the *New York Herald* (July 22):

"Two facts only are now conclusively determined: First, that the use of these preservatives in food diminishes the natural weight, and that persons consuming such food will not return at

once to their former weight when the experiments are stopped; and second, that the use of borax tends to reduce the amount of nitrogen in the human body, and that the volume of nitrogen will not again return to that existing before the experiments."

Dr. Wiley has found that the results obtained differ very much from those recorded by other scientists. Further summing up the results of his work, he said:

"Foods can be preserved for a reasonable length of time in most circumstances without resorting to any chemical preservative or added preservative of any kind. Simple sterilization, which can be applied to most foods, is most effective and the least objectionable of all forms of food preservation. There may be occasions of emergency or exigency in which the use of a chemical preservative is rendered imperative.

"It may be a wise policy not to inaugurate absolute prohibition against all preservatives, but it certainly is true that whenever for any reason a preservative must be used the package of food containing it should be clearly marked."

#### AN EXPERIMENT IN TELEPATHY.

THE transmission of thought from London to Nottingham, a distance of one hundred and thirteen miles, has been successfully accomplished, if we are to credit earnest believers in telepathy. The "operators" were a Dr. Richardson, said to be of New York, but now in London, and a Dr. Frank. W. T. Stead, the London journalist, at whose instance the trial was made, regards it as establishing beyond doubt the fact of long-distance thought-transference; but it has by no means converted the skeptics, in whose ranks are numbered the vast majority of scientific observers and thinkers. Says one of these, Dr. Carleton Simon:

"This experiment only confirms my expressed belief of the impossibility of such a transmission of thought. It seems to me that such an experiment should have been left to the cool judgment of a party of scientists. The truth or falsity of this method of communication can never be proved, because there is absolutely no means of communication between man and man except through the special senses."

In a statement published in the New York *American* (July 20), Garrett P. Serviss says:

"I should be glad if I could believe that the interesting experiment in telepathy tried between London and Nottingham on Saturday was, as Mr. Stead thinks, the beginning of wireless telegraphy without electricity or electrical machines; in other words, ethereal telepathy with human brains as the only transmitting and receiving instruments.

"Notwithstanding the apparent success of this experiment, I fear that so great a boon for human intercommunication is still far off. It must be granted that the idea of telepathy is not of an essentially occult nature. It calls into play no supernatural or inconceivable force or medium, but simply assumes that the ether, which conveys the ordinary waves of light and of electricity, may also convey other waves, perhaps of an electrical nature, set into vibration by the action of the brain, and that these waves, striking upon another brain, may reproduce there thought impressions corresponding to those which gave rise to them in the brain from which they originated.

"Thus the theory of telepathy resembles that of wireless telegraphy between electrical stations, and we should have to accept it if it were proved that the brain can act upon the ether in the manner assumed. Of course, if there were no deception and no collusion in the London-Nottingham experiment, its result must be accepted as strong evidence of the power of the brain to affect the ether. There seems to be no other way to account for the phenomenon. But even more elaborate precautions than are described in this case would need to be taken in order to give this evidence a truly scientific character.

"The experiment should be repeated many times, under varying conditions, and the character of the messages conveyed should be carefully studied, before the fact of telepathic communication can be regarded as absolutely demonstrated. And, even granting that the three messages were actually transmitted on Saturday from the

brain of one man in Nottingham to that of another in London, it must be remembered that these two men were specially selected subjects, and that there is no evidence that people in general possess such a power."

#### COMMERCIAL SPEED OF TELEGRAPHY AROUND THE WORLD.

THE sending of the first telegraphic message around the world has already been described in these columns. As will be remembered, the message was sent by President Roosevelt and took about ten minutes to make the circuit of the globe. But the time of this despatch, of course, does not represent the regular working speed of the various cables traversed by it. Says W. de Fonvielle, in *Cosmos* (Paris, July 11):

"All along this immense line, instructions had been given; ordinary messages had been stopped, and everywhere the most skilful operators were at their posts with the most perfect apparatus. The speed of transmission was thus very great, but it represents neither the real velocity of electricity nor the speed of commercial telegraphy.

"Consequently the journal *Le Temps* was desirous of making a much simpler and much more instructive trial. Without previous notice, it sent from its office in Paris a circular despatch. This returned about six hours after its departure, which took place on July 3 at 11.35 A.M. . . . .

"This despatch, reduced to the smallest possible proportions, consisted of two words: 'Temps, Paris.' The charges were altogether 8 francs 30 centimes [\$1.66] a word. The system is so perfect that, notwithstanding the extreme brevity of the despatch, there was no delay otherwise than that due to ordinary stoppage of the line; there were necessary only a few verbal explanations at the office in the Rue de Grenelle, where the unaccustomed form of the document excited the surprise of the employees.

"We must not confound the speed of transmission of electricity with that of telegraphic messages. The former is comparable to that of light, but it is not independent of the nature of the conductors over which the current passes. According to Tizcau's experiments, made in 1850, it is 180,000 kilometers [111,600 miles] a second in copper wire, and falls to 100,000 [62,000] in iron. . . In transoceanic cables, it is much less and falls to a few thousand kilometers, more or less, according to the length and construction of the cables. The transmission in this case is complicated by phenomena of electrostatic tension like those that occur in a Leyden jar. The theory of these effects is very complicated, but at the same time it has been well worked out. It is one of the most delicate and most remarkable divisions of electrical science. The comparison of the results obtained on the Pacific cables with those of the Atlantic or the Indian Ocean may carry it to a still higher degree of perfection."—*Translation made for THE LITERARY DIGEST.*

**Intelligence in Animals.**—The question of animal intelligence, that is to say, of the psychology of animals other than man, has recently been examined by Sir Herbert Maxwell. According to him, as quoted in the *Revue Scientifique* (July 4), the problem reduces to three questions:

"1. Are animals born as automata, and do they remain so all their lives?

"2. If they are conscious, are their consciousness and intelligence purely the physical products of certain changes that supervene during development, and that are spontaneous in the same degree as the development of organic tissue may be regarded as spontaneous?

"3. Is conscious intelligence esoteric; that is to say, due to the action of an exterior or superior power acting on a favorable physical receptacle?

"To the first question, Sir Herbert responds that at birth animals are automata and unconscious, but that they are nevertheless gifted with a mental mechanism capable of reaching to exterior impressions.

"To the second question he answers that, tho the development of consciousness may be considered as spontaneous and congeni-

tal, there are nevertheless cases where individuals make progress that may have an important influence on the habits of the race.

"As for the third question, the author observes that altho it is scarcely philosophical to attribute a knowledge of plant physiology to certain species of butterflies, even in virtue of repeated observations, we are certainly forced to ask 'whether the First Cause is not also a powerful director, having the ability to communicate its designs to the most humble of its creatures.' — *Translation made for THE LITERARY DIGEST.*

#### THE MOUNTAINS OF THE ATLANTIC.

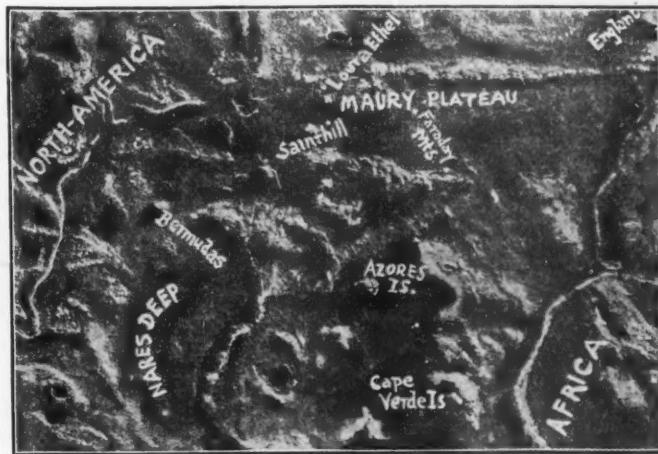
THE mountain chains of the Atlantic are under water, but they are no less real than those that raise their heads from the adjoining continents. Some of them peep above the surface and are called by us islands, while others miss that dignity by perhaps two, three, or four hundred feet of submergence. In an article entitled "Under an Atlantic Liner," contributed to *The Strand Magazine* (July), E. Seton Valentine tells of some of the topographical features of the Atlantic bottom. He says:

"Thanks chiefly to the labors of the cable-laying and cable-repairing ships, our knowledge of the configuration of the bed of the ocean grows greater annually. Oceanography as a science may be said to date only from about 1850. The famous cruise of the *Challenger* between 1872 and 1876 enabled Sir Wyvill Thomson and Sir John Murray to give to the world valuable observations concerning marine depths, zoology, and oceanic conditions. It is true that before that discoveries of importance had been made, mountain ranges and plateaus had been revealed, but not even the cable companies possessed very much accurate knowledge of the bottom of the Atlantic. Quite recently these have perceived the wisdom and value of knowing the ground, . . . and a host of able men in various countries, headed by Sir John Murray, the Prince of Monaco, Mr. Agassiz, and others, in actively pursuing the science of oceanography, are laying bare the secrets of the deep; so that, at the present rate, every geographical peculiarity of the land beneath the sea will be as familiar to the mind's eye as any other on the surface of the globe of which we may possess only second-hand knowledge.

"The Laura Ethel Mountain is the uttermost peak of one of the most celebrated of the submarine elevations in the Atlantic. It was discovered in 1878 and figures on all recent charts. Adjacent soundings showed a depth of two thousand fathoms, so that the discovery of a depth of only thirty-six fathoms created much sur-

geography. It is not less than ten thousand feet high, and its summit is one hundred fathoms from the surface.

"Lieutenant Maury, U. S. N., prior to the laying of the first Atlantic cable, made known to mankind that a great wide plateau exists beneath the ocean, running from Ireland to Newfoundland. To this elevation he modestly gave the name of the Telegraphic



A RELIEF MAP OF THE ATLANTIC BED, SHOWING ALL THE PRINCIPAL ELEVATIONS AND DEPRESSIONS.

Plateau, because it seemed so admirably suited to the purpose of cable-laying, but in the newest charts it has been rechristened with its discoverer's name. . . .

"An interesting group of submarine mountains, six thousand feet high, considerably more lofty than the Snowdon range, has recently been found in latitude  $43^{\circ}$ , longitude  $22^{\circ} 30'$ . To these have been given the name of the Edward the Seventh Range, the peaks being named after members of the royal family. Mount Tilloston Bright, in latitude  $45^{\circ} 10'$ , longitude  $27^{\circ} 50'$ , is a considerable elevation, twenty-four hundred feet high, in the North Atlantic. In latitude  $45^{\circ}$ , longitude  $48^{\circ}$ , there would be found, should the ocean be drained dry, a lofty range of hills and mountains. The peaks of some of them come dangerously near the surface. Mount Placentia, in latitude  $45^{\circ}$ , longitude  $54^{\circ}$ , lacks but five fathoms of being an island.

"It needs but a glance at the chart of the ocean's bed to perceive that all the islands of the main are merely the summits of hills. Some are more precipitous than others, as the Azores and Cape Verde Islands, whose hidden slopes descend almost abruptly for some thousand fathoms or so.

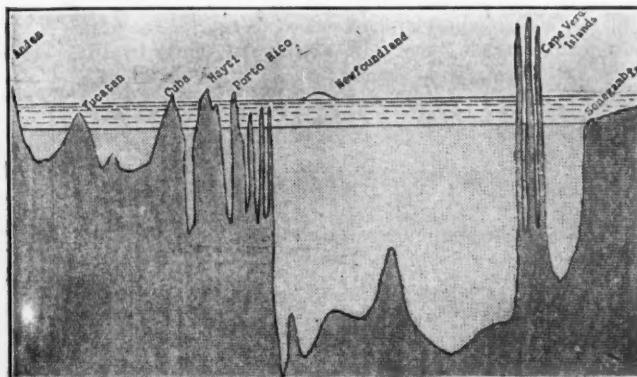
"The Faraday Hills, discovered by the exploring staff on board the steamship *Faraday*, in 1883, in latitude  $49^{\circ} 50'$ , longitude  $28^{\circ} 19'$ , are noted for the presence of much wreckage at their base, and also for a huge white cone, which rises at a somewhat lower elevation, almost like a marble shaft, to commemorate the sepulture of innumerable ships and lives in this part of the Atlantic.

"Reclus, in his great geographical work, observes that many of the cones and hills in the Atlantic 'are covered by a white mantle of carbonate of lime,' which he explains as being 'the dead shells and skeletons of pelagic and deep-sea organizations.'

"Of these vast submarine plateaux and plains, rocks, cliffs, and fells, it may be said that they are not submitted to the same agencies which conspire to erode and destroy visible land. Beneath the ocean there are no frosts, no lightnings, no glaciers, no meteoric agents at work. If it were not for the eddies and the perpetual destruction and accumulation of animal life, these Atlantic rocks and hills might rest as immutable as the 'peaks and craters of the moon,' where there is no atmosphere to cause decay.

"There are, by the way, some hills in the Atlantic whose immediate vicinity vessels avoid with dread, and whose close acquaintanceship is usually accompanied by fatality. The chief of these, which just protrudes above the surface of the waves and is known as Sable Island, hardly comes within our scope, save as an illustration of the fact that an island is occasionally a steep hill, even when it appears as flat as any Newfoundland sandbank.

"We have spoken of mountains, but have remarked little upon the mighty valleys of the ocean. The deepest indentation into the earth's crust is probably in the Pacific, but there are some cavernous depths now well defined in the Atlantic. To the great-

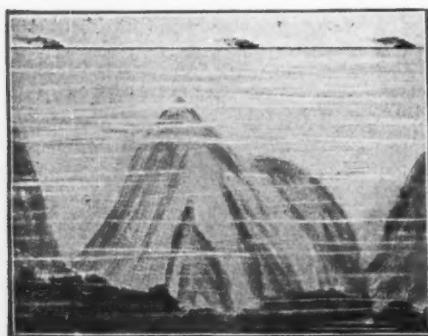


A COMPRESSED CHART OF THE BED OF THE ATLANTIC FROM EAST TO WEST.

prise. It has been repeatedly explored by the sounding-line, until now, after a quarter of a century of acquaintanceship, its contour and characteristics are almost as well known as many peaks of the Alps or Andes. . . .

"Mount Chaucer was revealed to oceanographers in 1850. It is situated in latitude  $42^{\circ} 50'$ , longitude  $28^{\circ} 50'$ , and its crest is only forty-eight fathoms from the surface. The honor of being the first discovered mountain in the Atlantic belongs to Sainthill, in latitude  $42^{\circ} 50'$ , longitude  $42^{\circ} 20'$ . It became known to science in 1832; that its existence was unguessed until three-quarters of a century ago is strong testimony to the extreme novelty of ocean-

est of these has been given the name of Nares Deep. Others are Sigsbee Deep, Libbey Deep, Thoulet Deep, Murray, Peake, and Monaco Deeps. The greatest depth yet sounded in the Atlantic was originally discovered by the ship *Gettysburg*, ninety-five miles north of St. Thomas, latitude  $19^{\circ} 41'$ , longitude  $65^{\circ} 7'$ . It is three thousand eight hundred and seventy-five fathoms below sea-level.



MOUNT CHAUCER (LAT.  $42^{\circ} 50'$ , LONG.  $28^{\circ} 50'$ ), ONLY 48 FATHOMS FROM THE SURFACE.

whole ocean may be taken as about two English miles. Contrary to former opinion, recent research has clearly proved that the greater depths do not lie in the middle of the ocean, but in the neighborhood of the dry land."

#### THE HOTTEST LIVING ORGANISMS.

WHAT is the highest temperature at which life can exist? An attempt to answer this question has been made by Prof. William A. Setchell from a study of living organisms in hot springs. The results are given in a recent address at the University of California, abstracted in *Science* (June 12). Says the writer:

"The upper temperature limits of continued and active life are possible of observation most satisfactorily in the case of the organisms inhabiting hot springs. Such springs are widely distributed in both hemispheres and vary in temperature from tepid to boiling. In all these springs, except in the very hottest waters and in those in which there is something in the chemical composition which prevents, organisms have been found. . . . .

"All the organisms found in my own collecting in strictly thermal waters belong to the group of plants designated as Schizophyta. . . . These groups possess a simple morphology and peculiar cell-structure. . . . .

"The chlorophylless Schizomycetes (or bacterial forms) endure the highest temperatures observed for living organisms, being abundant at  $70^{\circ}$ - $71^{\circ}$  C. [ $158^{\circ}$  F.], and being found in some considerable quantity at  $82^{\circ}$  C. [ $179^{\circ}$  F.] and at  $89^{\circ}$  C. [ $196^{\circ}$  F.].

"The temperature of  $89^{\circ}$  C. is the highest at which I have been able to find any organisms living. This temperature was taken at several different times and on two separate days. The organism belongs to the filamentous Schizomycetes. Search was made most carefully at the 'geysers' of Sonoma County, Cal., for green organisms at  $93^{\circ}$  C., as recorded by Brewer, but no life was observed at any temperature above  $68^{\circ}$  C.

"Living organisms were found at higher temperatures in siliceous waters than in calcareous waters. . . . .

"No organisms were found in springs reputed to have a decided acid reaction. This needs more study, but where a strong acid (sulfuric) character is given for a spring, the waters are free even from Schizophyta.

"A careful study of the species of thermal Schizophyta shows several details of interest. They are either filamentous or unicellular, but in each case the filaments or cells are enclosed within a jelly, usually abundant. . . . A matter to be emphasized is this—that all of the strictly thermal organisms are low forms, not even representing the higher differentiation in the group to which they belong."

What is it that enables these organisms to withstand a temperature which coagulates and kills the protoplasm of the majority of organisms? Professor Setchell answers this question as follows:

"We find that when a proteid, like egg albumen, is free from water, it does not coagulate at the very highest temperatures which

leave it unburned, and that the less the content of water, the higher the temperature of coagulation. The cell structure in the Schizophyta is peculiar, being quite different from that of other groups of organisms. While the details are not satisfactorily settled, there seems to be a certainty that there is less differentiation than in other groups. . . . There is nothing, so far as my own study of the Cyanophyceæ cell is concerned, to indicate that the protoplasm contains so little water as to render it uncoagulable by the higher temperatures which it endures. It seems rather that there may be some important difference in the essential proteids of the mixture, or in the nature of the constitution of the substance, if it be regarded as simple, which renders it less coagulable, a difference similar to that existing between a substance of the group of the vitellins and one of the group of the globulins."

**The "Struggle for Existence."**—The use of this phrase by Darwin has led some to assert the fundamental cruelty of natural processes, and to compare organic evolution to "a pitiless series of pitched battles." This idea has taken possession even of some authoritative writers on biology. In *Knowledge* (June), an English biologist, Mr. J. Collier, utters a protest against it. Evolution, he maintains, is in no sense a war. He says:

"War in all its phases is a pathological phenomenon like a surgical operation, a collision at sea, or an explosion in a chemical works. Ninety-nine-hundredths of the normal processes of nature are of a wholly different character. The myriad dance of the atoms, molecular cohesion, attraction of gravity, chemical affinity, biological assimilation, and sociological union are different forms of the same fact. War consists in the comparatively rare collisions that mark the passage to these ends; the real struggle consists in the effort made by individuals or societies to overcome obstacles, to put forth all their powers, to shape new products, to realize themselves. Conflict with others is a mere incident of the real battle. War is not the type of social effort; it is the action of society in a state of disease. A Danish naturalist has ascertained the tactics of the battle. The birch is in possession of a tract. Its branches are open and let down the sunshine to its base, where the beech strikes root in the humus formed by the decomposition of birch-leaves. The beech grows up, and, being longer-lived, it survives and prevails over the birch, whose seeds can effect no lodgment under the dense shadow of the beech. Only in sterile or sandy tracts, by lakes or in marshy soil, can the birch hold its ground. We perceive in what the battle, the victory, and the defeat consist. No single birch perishes till its time is come, but it leaves fewer and fewer offspring, and it fattens the soil for its supplanter. No tree has been driven out of its habitat; those that survive in inhospitable spots have been there from the first. It is battle by elimination, victory by supplanting, defeat by disappearance. The vegetal elimination thus described is the type of all substitution of one species for another."

#### SCIENCE BREVITIES.

"It is much more fatiguing for the child not to act than it is for it to act," says *The American Inventor*. "The most difficult, unnatural, and exhausting thing which a vigorous, promising child can be forced to do is to be quiet. The enormous activity in the child is the essential means which nature has supplied for its education. Activity means educability. It means the multiplication of experiences."

PAPER clothes are the latest novelty, according to *The World's Paper Trade Review*. This journal tells us that a Berlin tailoring-house is now offering complete paper suits for \$2.50. The prospectus gives full instructions for measuring oneself, and the firm also advertises in foreign journals, evidently expecting to do an export business. The material is woven and pressed, of a dull cream color, and apparently not very light.

IT has been found by Dr. E. S. London, of St. Petersburg, that blind persons who are not totally insensitive to light experience a luminous sensation when radium is brought near either eye, even in a lighted room. Blind persons who still can distinguish light from darkness, tho they can not perceive the forms of objects, see the shadows of objects laid on or held before a phosphorescent screen illuminated by radium rays in a darkened room. All persons have a sensation of light when radium bromide is placed four to six inches before their blindfolded eyes, or when it is brought near the temples, forehead, or even the crown of the head. The intensity of the sensation varies with the individual. Many persons can even "see" radium placed near the backs of their heads. The sensation of light is not destroyed by double or triple bandages over the eyes or by enclosing the radium in a metal box. Under the microscope radium powder has the appearance of luminous grains on a dark background.

## THE RELIGIOUS WORLD.

## THE LOCATION OF SINAI AND THE DATE OF THE EXODUS.

THE savants of the Imperial Royal Academy in Vienna recently spent a whole session on the questions of the date of the Exodus and the location of Mount Sinai. The details of the meeting are reported in the Munich *Allgemeine Zeitung* (No. 134), from which we condense as follows:

The oldest Christian tradition (which, however, does not antedate the third century) with reference to Mount Sinai identified the sacred mountain with Jebel Serbal; but from the sixth century on the claim was generally accepted that it is the same as Jebel Musa, some 45 kilometers [28 miles] to the eastward of Serbal. But Sayce has come to the conclusion that the so-called Sinaitic peninsula can not have been the place of the giving of the Law, but that this must be sought for on the eastern side of the gulf of Akaba; and this for the very good reason that the west side of the Sinaitic peninsula, at the period of the Exodus, was an Egyptian province. At this place there were rich copper and malachite mines, which were worked in the interests of the Egyptian kings, under the protection of Egyptian soldiers. Had the children of Israel gone into the province of Mafka, they would simply have returned to another portion of the Egyptian empire. If they wanted to escape the hand of Pharaoh, they were compelled to pass over into the domain of the Edomites. This would force the Israelites farther east than the peninsula of Sinai.

Two years ago Dr. Eward Mahler, in *The Journal of the Royal Asiatic Society* (1901), made an effort to determine exactly the date of the Exodus, and his conclusions are now seemingly confirmed. Down to 1896 no Egyptian inscriptions had been found containing the name of the Israelites; but in that year Prof. Flinders Petrie found one containing these words: "Israel is in despair; its fruits are no more." In the mention of other nations on these inscriptions, the determinative for country is found, while in the case of Israel there is nothing but the determinative for "men" or for "tribe." From this we can conclude that at this time Israel had no fixed habitation, but was wandering in the desert. Maramptah can accordingly not have been the Pharaoh of the Exodus, as has been often supposed, and Mahler makes a determined effort to prove that it was Rameses II. The Pharaoh "who knew nothing of Joseph" was Amosis, the founder of the eighteenth dynasty. The new king, called also Aahmes I. and Nebpethi Ra, according to astronomical tablets, entered upon his reign in the year 1575 B.C. Accordingly, the date of the Exodus would be 1575 minus 240 years of oppression, or 1335 B.C. This was the time when Rameses II. was on the throne, namely 1347-1280, which date agrees with the conclusions found in the new "Dictionary of Egyptian Archeology." If the Exodus took place in 1335, then Moses, who at that time was eighty years of age, was born in 1415, which was the twenty-fifth year of Amenophis III., of whom it is known that his wife, Thi, was of neither Egyptian nor royal origin. She was of foreign birth, and this can readily explain the story of the deliverance of Moses by the daughter of the foreign queen. Moses is, notwithstanding the etymology is Hebrew, an Egyptian word, being derived from "mes," which signifies "child," the same word being found in Amosis, Thatmosis, and other proper names.

Other considerations also point to the conclusion that it was not Maramptah but Rameses II. who was the historic Pharaoh. The former's son and heir, Seti II., was called the crown prince during the life time of his father; but Maramptah, the son of Rameses II., was only fourteen years of age when he ascended the throne. This agrees with the Biblical chronology, according to which the crown prince did not attain to power and the throne, inasmuch as the first-born of Pharaoh was slain, and accordingly a younger son must have ascended the throne. That Israel, in accordance with the inscription on the Maramptah stele, written sixty years after the Exodus, or 1275, still had no fixed abode, is also in agreement with Biblical statements. An old rabbinical tradition declares that the Exodus took place on a Thursday. Mahler has computed that the 15th of Nisan, 1335, or the 27th of March, 1335, according to our chronology, was actually a Thursday. Further, the political conditions in Egypt are in perfect agreement with these conclusions, as Rameses II. contended in vain for years against the Hittites in Syria. It is this fact that doubtless aroused the desire for liberty

in the Israelites, and Exod. xii. 38 reports that not only the Israelites threw off the Egyptian yoke, but that other peoples also participated in the Exodus. And we can readily imagine who these were, altho they are not mentioned by name. They were doubtless these "island inhabitants" who had been called in by Seti, the predecessor of Rameses II., the Shardana, the Shalkulasa, and others, who we now know to have been the bearers of the Mycean type of civilization. We have accordingly good reasons for believing that the date of the Exodus was Thursday, the 27th of March, 1335 B.C.—*Translations made for THE LITERARY DIGEST.*

## RELIGION THE KEY TO SHAKESPEARE'S TRAGEDIES.

SHAKESPEARE'S tragedies are "profoundly religious," asserts Dr. Isaac Newton Demmon, professor of English at Michigan University, writing in *The Inlander* (Ann Arbor). "In tragedy," he proceeds, "we are brought face to face with the most profound mystery of our mortal state, the prevalence of unmerited suffering. Men seek and have sought in vain to pry into this mystery. A whole system of theology has been built up on the assumption that we suffer for the sins of a first parent; but whatever explanation may be attempted, the awful fact remains that men everywhere suffer for what they are not individually to blame. Religion has its home in this mystery." Dr. Demmon adds:

"One man, with sublime faith, submits himself to the divine order—'Let come on me what will. . . . Tho He slay me yet will I trust in Him'; while another stands in open rebellion or sullen silence. In this difference, a mystery in itself, lies the whole secret of the religious attitude of men. We somehow think of the attitude of Job as the nobler of the two. Compassion for the sorrows of men and submission to the divine will are the highest reaches of the human spirit; and it is precisely these effects that Aristotle saw in the masterpieces of Greek tragedy. In Sophocles and Æschylus we find the noblest conceptions of the Greek religion.

Fail not in aught that is right,  
Seeing great and terrible deaths,  
Many and strange forms of woe,  
And nothing where Zeus is not.

"But Shakespeare needed no Greek to reveal to him these primal laws of our being. More than once the stricken deer had crossed his path. Full oft in the jostling life of the capital had he seen

Captive good attending captain ill.

He had himself borne his full share of 'the whips and scorns of time,' but he had not lost a sense for the beauty of innocence and courage and personal devotion. And so out of his own full heart he shows us all these with a realism at times overwhelming; and we weep over the sorrows of men and stand awestricken in the presence of the calamities that overtake and destroy persons of noble strain. Our hearts are bowed, our pride repressed. As we see Hamlet approaching with fainting heart his last encounter with iniquity and treachery and wrong, we hear him cry: 'If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come; the readiness is all.' And in this cry we seem to hear the very voice of the mighty poet himself—'the readiness is all.'

Shakespeare must have passed through "a period of deep religious anguish" between the ages of thirty-five and forty-five, thinks Dr. Demmon, who conjectures this from a careful examination of the plays in the order of their production. "To this period belong the great tragedies from 'Julius Cæsar' to 'Coriolanus' and the biting, satirical comedies." We quote further:

"A comparison of these with the latest group, written probably after his return to Stratford, reveals to us a man who fought his way through the valley of Despond to the serene atmosphere of the heights beyond.

All pains the immortal spirit must endure,  
All weakness which impairs, all griefs which bow,  
Find their sole speech in that victorious brow.

"The central characteristic of every real drama is conflict. On

the one hand there must be a person (or persons) to be entangled, and over against these stands the entangling agency. In the first group is found the hero, or heroine, or both, the center of our interest and sympathy; on the other side we find the hostile agency, or agencies, natural or supernatural, seeking to thwart or destroy. In tragedy this conflict must be of such a kind that the hero can find no escape from the toils. Step by step we see him crowded to the brink where he is to be finally engulfed. As before indicated, the conflict must be unequal from the start in order that the proper ends of tragedy may be realized—compassion and religious awe."

#### AN ACCOUNT OF WHAT IS INTELLIGIBLE IN TAOISM.

PROF. E. H. PARKER, a British scholar, has spent some thirty-five years in the study of Chinese and Chinese literature of many kinds, and is deemed peculiarly qualified to give an account of such aspects of Chinese thought as a Western intellect can comprehend. Writing in *The Dublin Review* on the subject of the Taoist religion, he informs us that Lao-tsz (pronounced "Loud, sir," not "lay oats") the "apostle" professed to be "quite unable to find a word or even a circumlocution adequate to define Tao, which he only calls 'the road,' as a makeshift consecrated by frequent usage in the oracular Book of Changes; just as we style the mysterious Roentgen rays 'les rayons x,' an expression sanctioned by algebraical usage." Further:

"*Téh* is an emanation from *Tao*, and signifies that rule of action which naturally follows from faith in *Tao*; not charity or forgiveness, as many have thought: its modern signification as a noun is 'virtue,' 'efficacy,' 'power for good'; and, again, in verbal senses, 'to be grateful for,' 'to like one for,' 'to take credit to oneself for.' In attempting to describe for the general reader Lao-tsz's intricate train of thought, I shall, also as a makeshift, use the word 'Providence' to signify the widest meanings special of *Tao*, and the word 'Grace' to signify the sense of *Téh*. I shall, moreover, divest the subject so far as I can of its ancient and unfamiliar local surroundings, and proceed as tho the philosopher were lecturing in English idiom to the people of our own age."

This being premised by way of clearing the ground, Professor Parker gives us the following account of what is intelligible in Taoism as a religion:

"Providence, without origin itself, is the origin of everything; being without body and without palpable existence; invisible, imperceptible, spontaneous, and impalpable. Heaven and earth have their beginnings in it; that is, in this eternal principle of pure being which determines the universe. It can not, being illimitable, be named or defined; and tho it is itself the origin of all things, it is also none the less the scene or theater in which all celestial, terrestrial, and human events take place. Providence, accordingly, nourishes, completes, and protects all things. A comprehension of Providence is obtainable only by faith, or by seeking it, and the most guilty men may find salvation in it; or, at all events, the highest-placed guilty individuals suffer punishment if they be without it. Providence is a mysterious, ever-active existence; simple; applicable to all circumstances; not personified. Providence transcends the power of reason, and is the enduring principle of right. It knows no distinction between spirit, mind, and matter, between what men call existence and non-existence; it contains all potentialities; it always rights itself, for all changes are fleeting; everything, when it has served its purpose, ultimately returns to the place and condition whence it emanated. Providence is incorruptible."

The penalties of Providence, we are further told, are "sharp and prompt," but Providence proper "never takes the form of an injunction or command." "A man who regulates his conduct by and has faith in Providence avoids display and self-assertion; is humble, modest, calm, ready for all emergencies, and fearless of death." "The greatest conquest is the conquest of self." "Wisdom is not to be striven for, as it leads to quips, inequalities, and contrasts." "If you feel your superiority, maintain, but do not show it; let other men have the benefit of it without their being

humiliated by the aggressive spectacle of your superior powers." "Do not trouble to have any fixed aim in life. The man who has attained to a mental oneness with Providence is superior to the highest rulers." Of the ruling powers in the state we are told this:

"In its political aspect, Providence views the king or ruler as a Themis or sage, and as forming a fourth party, or one of the four elements, together with Providence, heaven, and earth. But, so far as the ruler is an embodiment of Providence, or so far as Providence may be personified or deified in rulers, Providence is anterior to any such deity, whose paternity can not be defined. (The use by Lao-tsz of such words as 'Heaven,' 'Deity,' is not new, but borrowed for metaphysical purposes from the classics.) The king should avoid luxury, overlegislation, and overtaxation, which tend to the poverty, evasiveness, and misery of the people. In a way he is both the elected of heaven and the appointed of his people. He should not obtain the throne by violence. His power is absolute, but he should be tolerant. Too much cooking spoils the fish, as too much handling irritates the people. The king should be sedate, free from levity, and free from inordinate appetites and passions. Laws should be kept in the background, and methods of government should be preserved secret. At the same time, the hand of government should fall lightly, and the ruler should not arrogate prerogatives and preferences. Faith should never be broken. Obtruded laws suggest crimes to bad or vacillating characters. The people should not be raised from their ignorance to the intellectual level of their rulers. Their ideal condition is a full stomach and a vacant mind; sturdy frames with objectless wills; passing their lives in quiet enjoyment; attending peacefully to their affairs, and not concerning themselves with their political neighbors."

In passing judgment on all this, Professor Parker says:

"In preferring, after deliberate consideration, Confucius to Lao-tsz, the Chinese have, after all, come to the only possible conclusion. Even at its best, Taoism could never be a practicable or practical religion in this work-a-day world, and no 'pure' philosophy can afford to ignore hunger or the toothache. Against Confucius's activity and zeal for decency, order, subordination, propriety, education, sociability, politeness, ancestral worship, good morals, centralization, duty, musical refinement, political sagacity, etc., Taoism can only offer contemplation, inaction, fatalism, mysticism, liberty akin to that of wild animals, ignorance of the masses, exclusiveness and mystery in governing craft, contempt of music and learning, of effort, of refinement; a weak sense of family *pietas* and loyalty—in short, something very like nihilism and anarchy. It is significant that Count Tolstoy, according to Professor Carus, once thought of turning the *Tao-téh-king* into Russian. Neither Confucius nor Lao-tsz says anything of women's rights, conscience, remorse, or 'subjective' moral law."

#### PROTESTANTS AND THE POPE.

PRAYERS offered up in Protestant churches for the late Pope are "indicative of a change in the attitude of Protestantism toward the Roman Catholic Church which is one of the most remarkable religious developments of recent years," says the *New York Sun*:

"Even not more than a quarter of a century ago that church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the Pope in the *Westminster Confession*, in which he was described as 'that Antichrist, that man of sin and son of perdition,' represented the prevailing Protestant belief. . . . The Roman Pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the services he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as 'a leader of the great army of the Lord's hosts,' a 'spiritual commander-in-chief,' a 'champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas,' 'who has done much for the progress of civilization,' who 'has restored the golden age of the papacy in its best sense.'

"Such a tribute to a pope from a Protestant pulpit would have been impossible when Leo XIII. ascended the papal throne. The

bitterness of the old Protestant controversy, as expressed in the article of the Westminster Confession to which we have referred, had been moderated even then, but it had not been mitigated to an extent which would have made possible such expressions in a Methodist pulpit or in any other Protestant pulpit. Even then Catholicism was looked upon by Protestantism as apart from Christianity."

In seeking for the cause of what it considers "this new spirit of tolerance," *The Sun* is led to the same conclusion that it reaches in nearly all its discussions of religious questions, namely, that it is due partly to "lessened religious conviction." It says:

"When men's religious faith was strongest it was most inflexible. Protestantism divided up into warring factions for conscience' sake. Baptists pursued Methodists with reproaches and Episcopalian spoke contemptuously of Presbyterians, but they all united in denunciation of the wickedness of the papacy. Now there is a strong tendency in Protestantism to get together, for differences which once provoked bitter controversy are now indifferently regarded. It is significant, too, that the Methodists have just adopted at Asbury Park a ritualistic form of worship which once would have been rejected by them with loathing as a 'Romish' device, and a Methodist minister lauds the Pope before an approving congregation as 'a leader of the great army of the Lord's hosts.'"

#### THE FUNCTION OF EVIL IN THE DEVELOPMENT OF CHARACTER.

CAN the existence of evil be reconciled with a perfect Creator and Governor of the universe? This is the question put by Dr. Jacob Cooper, of Rutgers College, at the head of an article on "theodicy" in *The Bibliotheca Sacra* (Oberlin, Ohio); and while the question is not novel, the answer involves some novel points of view, or at least novel forms of stating them. "If there be a creation," we read, "the work made must be inferior to the maker." If the created being be constituted in such perfection that he is unable to do wrong, "his acts have for him no quality," while "to give the creature freedom of action does not compel him to do wrong." Hence growth in character is inseparable from freedom of action. We quote:

"Again, if the character of a created being were made perfect at first, there would be nothing left for such to do in further development, because it would be excluded from all free-will action. For this is necessary in order to change the actor in one direction or the other. He could neither be made better by another nor improve himself. So there could be no growth, and consequently no responsible experience. But the analogy of nature teaches us that the great business of every creature is growth, until it reaches the limits of its possibilities. It is not enough that the talent be preserved intact, laid up in a napkin, to be called for at the Master's instance. He demands that it be rendered back to Him with additions. And these accretions are to be the fruits of the actor's personal efforts, for which he gets praise or blame. These efforts could not be made if there were either no power to do wrong or capacity for choice."

Hence Dr. Cooper finds the objection brought against systems of revealed religion that they "involve the existence of evil" to be "unreasonable." As he puts it:

"A creation requires that the thing formed must be defective, and, if so, liable to go astray. Or, if guarded *ab extra* to such degree as to render a lapse impossible, the action so necessitated would have no reference to the actor, would not make him good, however excellent his action might be in itself; nor permit him to develop character for himself of any kind. For there would be no possibility of building up this, unless there were such a choice between motives that by acceptance or rejection the action could belong to the agent. For there must be an alternative to any line of conduct, in order to give it a moral quality. We have to deal with, not an imaginary, but a real world; not with a state of things wholly different from those by which character is developed. If there are to be such qualities as righteousness, virtue, merit, as the result of good action, there must be a condition by which these things are possible. And this can only be where there is an alter-

native which may be embraced by a free choice. If the work of man on earth is to build up character, if his experience is disciplinary, by which he constantly becomes better fitted for greater good and a wider sphere of action, then he must have the responsibility of choosing for himself a course different from one which appealed to the lower qualities in his nature."

#### ENGLISH RITUALISTS AS A MENACE TO ROMAN CATHOLICISM.

THE relations that exist between the ritualistic party in the Anglican Church and those responsible for the government of the Roman Catholic Church in England constitute a "vexed question," according to Philip Sidney, who writes in *The Hibbert Journal* (London and Oxford). "The extraordinary advance all along the line" effected by the high-church Anglicans, he says, was never anticipated properly at the period of the restoration of the Roman Catholic hierarchy. Even at present it may be doubted whether there is more than a mere handful within the Roman Catholic communion who realize the real strength of the ritualistic position. "If the propagation of Catholic doctrines and practices, carried to a limit beyond anything dreamed of by the pioneers of the Oxford movement, has tended to catholicize a formidable proportion of the Anglican Church, it must at the same time be acknowledged that the growth and success of a creed not in alliance with the Holy See, but professing, nevertheless, to hold and teach all the Roman Catholic doctrines, must be counted as a dire source of danger to the power, present and future, of Rome in England." Mr. Sidney says further on this aspect of the subject:

"The position is, in truth, one of much perplexity. With the high Anglican, Rome has never quite known how to deal. Since the reign of Charles I. there have always been two schools of thought among Roman Catholics concerning the high-church party: the one favorable to it, as seeing in it the secret construction of a golden bridge from Canterbury to Rome, the other thoroughly jealous of and alarmed at its prosperity. In the opinion of the liberal Catholic, the occasion is at hand when some definite and judicious choice between these rival schools must be arrived at, and a clear conclusion reached as to how negotiations with the Anglican party favoring reunion are to be carried on. In this respect, it is constantly repeated that Rome must take the initiative in forwarding the needful concessions in favor of high Anglicans anxious for reunion. Such concessions, owing to the steady spread of ritualism, would be far easier to make now than of yore. The day has gone by when the high-church claims could be ridiculed or ignored. The ritualists are daily gaining ground, while the Romanists are losing it. The stream of secessions from Roman Catholicism in England is prodigious, and, what is more, is steadily increasing from day to day among all classes of 'the faithful.' The attitude of the Holy See toward the high-church party is almost comic. Rome looks on in amazement at the ritualists' shameless Mariolatry, at their introduction of 'Benediction' among their services, at their use of the confessional, at their reservation of the sacrament, at their recommendation of the rosary. At these and other audacious innovations Rome simply laughs, and declares that 'Imitation is the sincerest form of flattery!' Never does it seem to dawn upon the Holy See that here in England has sprung up a cultus which is hindering thousands of souls, holding tenets practically identical with those of Rome, from offering themselves for reconciliation with the ancient faith. This new ritualism is no *via media*, and Rome appears blind to the fact that it is the ritualist, and not the papist, who is undoing the work of the Reformation. The claims of the high Anglicans are too strong, therefore, to be scorned, and unless conciliatory measures are adopted soon, the opportunity will be lost."

"Much of the troublesome uncertainty which tends to raise a barrier between England and Rome is due to the doubts entertained in many quarters as to the exact terms of the papal bull proclaiming the invalidity of Anglican orders. A great number of ritualists seem to cherish the idea that the Pope's verdict was not delivered *ex cathedra*, that it was not designed to be taken as an infallible utterance, and that in consequence the bare possibility exists of the whole question at stake being reopened. Surely

about so important a matter there should be no room for doubt, and the question of the infallibility of the bull should be cleared up at once and forever! In this and other similar issues liberal Catholics are fully alive to the importance of the high-church position and its claims, and are anxious for the establishment of a peaceful and permanent settlement of the present rivalry.

"In the judgment of nearly all Roman Catholics sufficiently well informed as to be able to decide fairly, the invitation to reunion must come from Rome. It is for Rome to open the ball, and not England."

**Indirect Results of Christian Science.**—In the realm of theology, medicine, and natural science, Christian Science has, so it is claimed, achieved some striking results. Mr. W. D. McCrackan, who makes this claim, has charge of a Christian Science Press Bureau, and he writes in *The Independent* (July 23) as follows:

"Christian Science has been blotting out the awful spectacle of a revengeful God and bringing into relief St. John's grand statement that 'God is love' (1 John iv. 16). These teachings are not based on sentimental grounds, but on logical, scientific deductions from the Scriptures, and are freeing receptive persons from the mental, moral, and physical diseases caused by the fear of an unnatural God as creator and controller of the universe. Christian Science practise in healing the sick has proved to the medical fraternity the necessity for paying greater attention to mental symptoms and for relying less upon drugs and manipulation. One of Mrs. Eddy's greatest services to mankind was to show the unscientific nature of mesmerism, or hypnotism, as it is more commonly called to-day. Years ago she showed how this educated will power affected the sick, but warned the public against its use as detrimental in the long run alike to operator and subject."

Mr. McCrackan thinks he can find in recent utterances of Lord Kelvin and Sir William Crookes other evidences of Mrs. Eddy's prevision:

"Take, for instance, Mrs. Eddy's well-known teaching concerning the nature of matter. It is significant that within very recent times noted natural scientists like Lord Kelvin and Sir William Crookes have startled the public by their changed views on this very subject. As far as I can judge from the reports of their utterances published in the newspapers, their investigations have led them to resolve atoms into forces, thus bringing their conclusions ever closer to those of the psychologists who maintain that matter is merely a mental concept."

#### RELIGIOUS NOTES.

"THE Christian faith is dependent not only on the historical authenticity of the Gospel narratives," writes Rev. Avery A. Shaw, Baptist, in *The Bibliotheque Sacra* (Oberlin, O.). "Our faith can never stand in a fact of history alone. The believer has access to the living Christ to-day. He meets him face to face. The words of Christ bring comfort and cheer to his heart. . . . In other words, the Gospels do not so much verify his experience as his experience verifies the Gospels."

"THE deathbed of Pope Leo has from the first been surrounded by a thick haze of journalistic absurdities, and the outcome of the approaching conclave has furnished the occasion for a tournament of ignorance which it would not be easy to parallel," declares *The Evening Post* (New York), "There have been grave forecasts of the chances of this, that, or the other cardinal by persons who did not even know how to spell their names. The press has lately told us much of the sayings and doings of Cardinal di Stefano; all of which is interesting, as the prelate in question does not exist."

"ANY intimacy with the East reveals the fact that religion is there actually in that all-important position which it is supposed to occupy with us, and from which other, and to us more pressing, matters have ousted it," writes Gertrude Lowthian Bell in *The Monthly Review* (London). "It is the interest which is second to none, the subject of conversation which is common to all, conversation always of the most serious nature. Faiths are not taken lightly upon the tongue nor used as counters in the social game; they are the principles by which every act of life is guided and every instant ruled. What your creed may be is an essential point in the definition of your personality."

SPEAKING of some evangelist's reference to certain preaching as "the cologne-water of the new-fashioned holiness," the Chicago *Tribune* remarks editorially: "However some of us may object, on grounds of personal taste, to the methods of the Salvation Army and of 'Dr.' Dowie, it must be remembered that they draw from sin and lead to righteousness souls which a Thomas or a Hillis or any other professor of 'ethical sweetness and light' could not even begin to approach. Religious teaching that would be effective and enduring must appeal to both emotion and intellect. It must reach the feelings, for in them is the life of the soul."

#### FOREIGN TOPICS.

##### NEW GROUPINGS OF THE POWERS.

WITH practical unanimity, the German press is reaching the conclusion that entirely new groupings of the great Powers will be brought about in a short time. This does not mean, we are assured, that the Dual and Triple Alliances will disintegrate; they will, however, assume a new complexion, more particularly, as the *Vossische Zeitung* (Berlin), the *Hamburger Nachrichten*, and the *Kreuz Zeitung* (Berlin) agree, because the United States is more and more upsetting the old equilibrium which determined the balance of power in days gone by. The *Vossische Zeitung* thus sums up the international situation:

"As there flit across the political horizon dark specks, regarding which the attentive observer can not say whether they will entirely disappear or grow into threatening clouds, the governments are busily at work cultivating friendships and sealing them through visits from rulers of states. In the Far East matters have again become disturbed. Russia is strengthening her forces in Manchuria in a marked degree. Port Arthur is a mighty camp, invested by forty thousand fine Russian troops. Finance Minister de Witte and subsequently War Minister Kuropatkin made a trip to the Czar's Asiatic possessions. It is beyond doubt that Russia has no intention of evacuating Manchuria. If she will persist in her present tactics should she find that she must fight for this region, who knows? In Japan a powerful party is urging war. There is uneasiness regarding the situation in Korea. In the present situation of things in Manchuria is perceived a peril for the vital interests of the Land of the Rising Sun, and in the Japanese Parliament it was expressly asserted in the course of an interpellation: 'The national awakening amounts to nothing if it is not to be taken advantage of.' The self-consciousness of the Japanese has been much strengthened as a result of their military and economic successes. They do not see their future upon the water, but on the Asiatic continent, and, it must be admitted, not without reason. Should the empire of the Czar gain a firm foothold in Manchuria and in Korea, the development of Japan will be restricted for a considerable period. It need not, therefore, cause surprise if the possibility of war is seriously contemplated in Japan. The attitude at present adopted by the United States toward Russia is calculated to accentuate the adventurous spirit of the Japanese. Japanese statesmen, moreover, may be saying to themselves at this juncture that their alliance with Great Britain would have practical effect in the event of war. Hatred of the foreigner is now being skilfully fanned throughout China. An alliance between the two East Asiatic Powers, directed against the foreigner, has been agitated for some time. Japanese aid to the middle kingdom in the shape of gifts of weapons and ammunition has long been an open secret. In short, conditions in the Far East are less calculated to inspire confidence than are conditions in the Near East, where Bulgaria and Turkey are hurrying more and more troops to the frontiers, or in Morocco, whose future presents a difficult problem, crying for solution to the statesmanship of the Powers concerned in the fate of the Mediterranean."

For these reasons, the friends of peace will welcome the new cordiality between France and Great Britain, says the Berlin daily, and it gives Edward VII. credit for bringing this about. He is no figurehead. He is leaving the impress of his personality upon the world politics of the time. "The British Colonial Minister had a long conference with the French Minister of Foreign Affairs in London, and M. Delcassé later had a long conference with the Russian Ambassador. Is a new Triple Alliance all planned and ready as a result?" France has made efforts to draw Italy closer to her, "without success." Nothing can alter this fact, we are assured, even if the postponed visit of the King of Italy to Paris and of the French President to Rome should actually take place. "And there is a long distance between a mutual friendship of France and Great Britain—even the 'deepest' friendship—and an alliance between these two Powers, to say nothing of an alliance between Russia and Great Britain. Loubet speaks of common interests. It may be that such exist. But the interests of Great

Britain conflict too frequently with those of France in world politics for them to combine. To what greater extent do the interests of Great Britain and Russia conflict?" Our authority sums up:

"A new Triple Alliance is as remote as is the disintegration of the middle European Triple Alliance which has maintained itself as the guaranty of peace. Yet if France, by cementing her friendship with Great Britain, can better mediate between the latter and Russia, and soothe their conflicts in the capacity of honest broker, as Bismarck was in the habit of saying, such an outcome of the London visit can be only welcome to the German nation. It could then be anticipated that even international controversies, so pregnant with portents to trade and commerce, will become susceptible of peaceful solution. France is the ally of Russia, Great Britain the ally of Japan. Should France become a link of reconciliation between Great Britain and Russia, it would be difficult to effect a breach of the peace in East Asia. And as in the Far East, so too in the Balkans would causes for anxiety be removed. In that event Austria must see that Russia, when her forces have been freed elsewhere, will look but the more keenly to her interests in the Balkans and in the Mediterranean. The Hapsburg monarchy might then see reason to pursue its policy more energetically than it has done recently. It would be another satisfactory outcome of the Franco-British cordiality if the Moroccan question assumed a less tense aspect. In any event Germany will be far from feeling anxiety at the new friendship. It can not conflict with any interests that the empire has to defend. Germany is well aware of her own strength and she is actuated only by the desire to live in friendship and harmony with all the Powers. Her policy can not be influenced by any good understanding prevailing among the Powers."

After a long period of peace, asserts the *Kreuz Zeitung* (Berlin), everything indicates important changes in the international situation, and this well-informed organ of the German Foreign Office wonders if the pending changes will be of a peaceful nature or not. We quote:

"One thing is certain, namely, that the political groupings with which we have been accustomed to deal for many years will cease to have their former signification, and that, unless all signs fail, there is a desire to substitute something new for the old state of things. We can leave out the German empire when we take account of this aspect of the international situation. It is, notwithstanding all statements to the contrary, the least involved of all the great Powers, and, as matters stand now, not even in a position to carry on a policy of colonial acquisition. Ever since (by the acquisition of Kiau-chou) we assured ourselves a firm foothold

which makes it impossible to eliminate us in the settlement of the question of the great Orient, German policy has rested not upon territorial enlargement, but upon the protection and development of what is already ours. Particularly do we give our support to those who strive for the maintenance of the peace of the world. Our positive dictum is in the phrase: the open door. A thoughtful patriot could with difficulty fashion another policy or desire it. What we lack in carrying out our policy is energy in the development of our colonies."

The same organ next turns to the consideration of Great Britain's policy and arrives at these conclusions:

"Great Britain sees—there can be no doubt of it—her most dangerous political opponent in Russia and her most formidable commercial competitors in the United States and Germany. The Russian opponent, who was deemed completely overcome in 1878, has since then attained a self-sustaining growth. Russia has steadily pressed forward and gradually approached so close to Great Britain in Asia from all directions that neither can go forward without confronting the other. This hostile neighborhood was made more disagreeable by the formation of the Franco-Russian alliance, which made it plain that the combination of both Powers, originally intended against Germany, could be made to serve with effect against Great Britain, and from this very reason derived its practical value. When the then Prince of Wales went to St. Petersburg right after the death of Alexander III., the British idea was to form some sort of combination with Russia with the object of withdrawing Russia from certain British spheres of interest. But the Prince of Wales brought home nothing beyond empty assurances of friendship, and even then the French ally of Russia showed a disposition to plant herself in regions reserved by Great Britain. . . . Since then there has arisen the ever-pressing question of the Persian Gulf between Russia and Great Britain. However, Russia completed the wonderful undertaking of the Transcaspian and Siberian Railroad, planted herself in Manchuria, made an incomparably strong place for herself in the Gulf of Pechi-li, and gradually assembled in those waters the strongest fleet she had ever brought together. Anxiety on this account grew so great in London that it was determined to enter into an alliance with Japan and thus confront the rival in the East, who had to rely upon her own strength in the Orient, with a combination that might be thought overwhelmingly powerful. As is known, Russia answered this move by extending the scope of the Franco-Russian



WISH AND REALIZATION.

The German Government would like to go with the Liberals.

But it must walk with the Clericals. —*Kladderadatsch* (Berlin).



CHURCH AND STATE.

PREMIER COMBES: "Are they afraid of me, or are they fooling me?" —*La Caricature* (Paris).

CARTOONS ON THE CLERICAL SITUATION.

alliance to the Far East and making the fact widely public as a sort of warning."

Great Britain, pursues the German daily, was now driven not only to continue the upbuilding of her navy, but to draw the widely scattered British empire closer together as a means of protection. This, we are told, is the fundamental fact at the bottom of the Chamberlain tariff proposals, which really aim at cementing the empire of Edward VII. for imperial purposes. More or less connected with these developments of British policy our authority sees the gradual weakening of the bonds between Russia and France. The result is a situation unknown in world-politics heretofore, a situation calling for the genius of a Talleyrand or a Machiavelli. We quote again:

"The gradual weaning away of France from the Russian alliance is a development of which the symptoms have for a long time been palpable. To a certain extent, these symptoms may be referred to the fact that on the French side the Franco-Russian alliance rests upon a misunderstanding. No doubt this alliance is a great advantage to both parties. Unnecessary as it was to her, France saw in her alliance with Russia a means of carrying out a colonial policy on an ambitious scale, and her success in this is evident to every eye. But the especial object of the French referred particularly to revenge for Alsace-Lorraine, and to this end Russia proposed to afford military aid to France only in the event of her being attacked by ourselves. As this event did not occur and, as we may say with emphasis, will not occur, and since France has nothing that we think desirable and since our historic claim is satisfied, it began to appear to many influential Frenchmen that the alliance with Russia was worthless. For what it had brought there was no gratitude to Russia and for what it had not brought there was dissatisfaction. Consequently the longer the subject was pondered the more evident became in France the conviction of the conflict between the aim of French policy in the Far East and the aim of Russian policy there, and while this conviction may be set aside it exists still. . . . But there are two sides to this. The French Government is not France and the overwhelming mass of the population believes the Russian alliance to be the alpha and omega of the imperative and self-evident foreign policy of the republic. This is so well understood in Russia that there will be scarcely any uneasiness at the London visit of President Loubet. France is so bound to the Czar's empire on account of the French money loaned to St. Petersburg that the fact must be reckoned with."

The situation in Manchuria and Korea is "really dangerous," proceeds this comprehensive observer. Russia can not carry out her undertaking to evacuate Manchuria in a sense satisfactory to Great Britain, Japan, and China. Russia can not leave the Manchurian railway unprotected, nor can Russia tolerate any action on China's part that would leave Manchuria open to the commercial competition entering from Great Britain, Japan, and the United States. For Russian commercial enterprise is in no position to endure competition. Here enters the United States into the calculation, and the Berlin organ thinks the future of "the great republic" in world-politics not only assured but "dangerous." To quote and conclude:

"In considering the international policy of the United States, we can sum it up briefly. The essential feature of it is America's desire to get the benefit of her new position in the Pacific. The position gained in the Fiji and Philippine islands, which extends as far as the Samoa group, affords a most favorable means for the extension of American commerce and influence in the southern seas. A well-equipped cable service has been established, and when the interoceanic canal, protected on both sides by American guns, has once been opened, and when, as Roosevelt proclaims, a navy of the first rank has been placed at the service of the republic, then the United States, thanks to its geographical position, can become the strongest Power in the Pacific. That such an ambition should exist need inspire no wonder, nor is there any occasion for complaint at it. But it must be assumed that those who have reason to fear the power of the United States in the future will take their measures accordingly before either canal or navy has been completed. This is the circumstance indicating that a conflict in the Far East is not improbable."—*Translations made for THE LITERARY DIGEST.*

#### A GERMAN VIEW OF AMERICAN POLICY.

"ROOSEVELT is an idealist who considers that he and his country are commissioned by the Almighty to bring about 'freedom and equality' for as much of mankind as possible. Notwithstanding his praises of the Jews, it would be simplicity to deem him a philosemitic. He champions in like manner all who for any reason are kept down." This is the explanation of his attitude on many international questions, so says the Berlin *Kreuz Zeitung*, which observes further that Mr. Roosevelt "has taken occasion to praise Germans and Catholics, including Jesuits." The German daily adds:

"But it would be doing him no injustice to say that he does not love the Germans. He is indeed the inventor of the ominously construed expression, 'hyphenated American.' If we now find him praising the Jews, we must contrive to look into the soul of the man. It is his axiom that a person should be judged only according to his acts and his personality—that origin, color, religion, and so on are irrelevant. This conception, notwithstanding its grain of justification, is quite eccentric and is opposed to the teachings of experience. A man's origin, for instance, is in many respects no matter of indifference—but it is American to think it is. Nor can it be said that the President's personal opinion is nobody's business. The evil is that he wants to force this darling dogma of his upon the whole world, and he is therefore intolerant from—tolerance. He seeks to bring pressure to bear upon other nations to compel them to import the American idea of equality. . . . That these democratic ideas have always prevailed in America, the whole world knows. But America has hitherto been too weak to try to put them in force throughout the world at large. This state of affairs was fundamentally changed by the war with Spain. From a military point of view this war was one of the most insignificant in the world, for there never was a war between two great states in which less fighting was done and in which fewer soldiers fell on the field of battle. To be sure a great many died of disease. On the other hand it may be affirmed, if the expression be allowable, that psychologically this war was one of the most significant and far-reaching. For only since the Spanish war has the American giant found himself and boasted 'We can lick the whole world,' an expression as popular in the United States as Bismarck's famed 'We Germans fear God, and nothing else in the world' [in Germany]. Bismarck's expression is certainly proud, but far more moderate. The Germans would never say that they can annihilate the whole world."

The writer in the Berlin daily goes on to say that he predicted the difficulty in store for the diplomatic world in handling the United States. England, he says, understood the American national character:

"Ever since the war [with Spain], British policy has attached itself to American policy and sought to make pugnacious Brother Jonathan even more bellicose. British papers and British pens in the American press advise the Yankees to intervene in everything that goes on in the world, since there is no one who can withstand them. This is an ancient tradition of British policy. Britain has always sought for others to pull her chestnuts out of the fire for her, but these tactics have not previously been tried on Uncle Sam. Ever since the Yankees have been coated with the thickly laid flatteries of the British, they have shown a disposition to swallow the British bait, for if the Yankees are touched in their vanity they can be led around like children. Flatteries can be carried to the length of absurdity, and they will never see that irony is intended. Consequently the British have the Yankees most in hand in order to shape them in due time to the plans of Great Britain, and in their puffed-up state the Yankees do not see it. And what is ever the purport and upshot of British teaching? That the United States must play a part in world history in comparison with which the greatest achievements in human annals can be regarded only as the play of schoolboys, provided the defeat of Germany and Russia be aimed at."

"It would be folly to overlook the fact that the great majority of the American people are now hypnotized by these British insinuations. For Great Britain has at command so many means of influencing the American spirit, so many instruments for molding it. The literature of all kinds that plays into Britain's hands is increas-

ing greatly and it must cost many pounds sterling. But Great Britain is rich and she knows that the American people can be conquered peacefully. A war waged in Great Britain's interest by the United States would bring back the original investment with a thousand per cent. interest. . . . The agitation against Germany is to a large extent of British manufacture. This is admitted by many American newspapers, even including Republican jingo papers."—*Translations made for THE LITERARY DIGEST.*

#### ITALY AND THE VATICAN.

**V**ICTOR IMMANUEL III. has postponed his visit to Paris "because of the events transpiring at the Vatican," according to the *Giornale d'Italia* (Rome); but, as we read in the same organ—which is in opposition to the present Italian ministry—the King will go to the French capital some time during the coming autumn. The *Journal des Débats* (Paris), the sympathies of which are not with the anticlerical forces, deplores the postponement of this visit, but says the postponement was, in the circumstances, "imperative." As this French daily puts the matter:

"The postponement of the royal visit was necessitated in a manner so evident that no one can be surprised at it. Notwithstanding the fact that there subsists between the King of Italy and the papacy an ancient misunderstanding which has its origin in the loss of the temporal power, the Quirinal and the Vatican have got into the habit of existing together upon a kind of *modus vivendi*, one of the conditions of which is that the two powers shall show a mutual consideration for each other. This could be perceived at the time of the tragic death of the late King Humbert. Sympathy did not go to the extent of suppressing the jubilee festivities, as some desired. But such a suppression was not imperative, in view of the fact that the celebration was of a religious rather than of a political kind. In other respects—if we put aside the incident of Queen Margherita's prayer for her assassinated husband, which can be explained on theological grounds—the Vatican showed that it understood the attitude imposed upon it by the national mourning. It is, therefore, only natural that the Quirinal, on its side, should manifest sympathy with the grief weighing upon the Vatican and should temporarily abandon a trip which is political, to be sure, but which will be accompanied by celebrations that can not be exclusively secular.

"In addition to this purely conventional reason, there is another one of a political nature, prompting a postponement of the royal visit. The importance of this reason must appear to both governments. We refer to a tendency to impart to the Franco-Italian harmony and to the coming exchange of visits between Rome and Paris a markedly anticlerical character. We must admit that it is in France that this sentiment is shown, especially among our advanced radical parties. Some of them have even gone so far as to protest against any visit from the French President to the Pope during his stay in Rome. In thus desiring to exploit the Franco-Italian harmony as an anticlerical manifestation, a wrong is done to the kingdom of Italy. The Italian Government, without yielding a jot on the 'Roman question,' is anxious to prove that the new order of things imposes no hardship upon the Holy See. Hence the displeasure it must feel when foreigners attempt to exploit their anticlericalism at its expense. As regards Franco-Italian friendship, it stands to reason that it can gain nothing by assuming an anticlerical aspect."

In a sense contrary to this, the *Indépendance Belge* (Brussels) interprets the postponement of the visit as a measure of precaution on the part of the Italian Government, which, it says, intends to maintain a watch upon the Vatican. As the Belgian anticlerical organ expresses it:

"As will be easily understood, Victor Immanuel III. wishes to be in Rome when certain events occur. The clerical organs which see in the King of Italy's course a desire to show deference for the Holy See are quite mistaken. The Quirinal owes no deference to the Vatican, for the attitude of the Pope at the time of the tragic death of King Humbert in no way imposes upon Victor Immanuel III. respect for Catholic opinion. The papal jubilee festivities were not postponed and the Pope scarcely felt called upon to censure the monstrous criminal who assassinated the 'usurper.' It is well that the King of Italy remained in Rome when the Pope died,

for the Italian Government must maintain order more jealously than ever, and it must take certain very delicate measures in order that nothing may be changed in the situation at present obtaining between the Quirinal and the Vatican."

The *Fremdenblatt* (Vienna) thinks that there will be little change in the immediate future relations of the papacy and the Italian Government. The Vatican, it surmises, feels committed to the claims to the temporal power. The London *Spectator* says: "We can not ourselves believe that any pope will alter greatly the steady policy of the Vatican." Nevertheless, it thinks prediction regarding this matter hazardous, altho the policy of Leo's successor "includes, we fear, persistence in the struggle for the temporal power."—*Translations made for THE LITERARY DIGEST.*

#### EMPEROR WILLIAM AND THE SOCIALISTS.

**E**MPEROR WILLIAM has allowed it to become known, according to the Paris *Temps*, that he considers the recent Socialist victories in Germany "a phenomenon of which the development can be awaited with patience"; and as regards the agitation for restriction of the suffrage, the Emperor is alleged to have averred that "there is no occasion whatever for any intervention of the imperial Government at the present juncture." The same paper says further that Emperor William is understood to be annoyed at the attitude of the Conservatives, who, by clamoring for an abrogation of universal suffrage, are placing weapons in the hands of the Socialists. From all this it is inferred that there will be no exceptional laws affecting existing constitutional rights.

There is, however, remarks the *Temps*, a delicate dilemma confronting the Social-Democratic party in Germany because of the rule that the second strongest party in the Reichstag is traditionally entitled to name one of the vice-presidents of that body. This would mean that a Socialist would have to attend the Emperor's audiences on certain occasions, accept invitations to court dinners, and the like. Now the Socialists of Germany oppose all such effete ness. The members of the Reichstag who are Socialists are even in the habit of leaving the chamber when any formal ceremony affecting the imperial family is under way. "It must be admitted," concludes the *Temps*, "that the situation is curious":

"It is a temptation, when one has known persecution and outlawry, to taste the sweets of revenge and to be throned among the powers above. No one is unaware of the great and small advantages resulting from the official consecration of a party. There is a refined pleasure in the contemplation of one of those strokes of destiny whose superior irony bids us behold, ten years after the fall of Bismarck, the Reichstag presided over by a president and a vice-president who were victims of the Kulturkampf and the anti-Socialist laws. But true as this is, the Socialists feel a certain natural embarrassment in taking such gifts of fortune. They fear, not without reason, to put themselves in a false position and to injure their moral authority by allowing one of their leaders to submit to the formulas of court etiquette."

The Berlin Socialist organ *Vorwärts* says it is "of no advantage for a minority and opposition party like our own to elect one of its members to the vice-presidency of the Reichstag," and it declares, too, that the discussion of the subject has brought out "nothing of importance." But another Socialist organ, the *Socialistische Monatshefte* (Berlin), says that "the custom which requires the vice-president of the Reichstag to pay a visit to the imperial head of the state is no reason why the claims of the Social-Democratic party to name the incumbent of the vice-presidency should be overlooked or ignored." The London *News*, which has followed the situation closely, says of the Social-Democrats:

"They will have to change their outward attitude toward the Emperor. It is the custom in the German Reichstag to elect the first president from the strongest party—in this case the Center party—and the second president from the second strongest. In order to avoid the election of a Socialist vice-president they resorted in the former Reichstag to the doubtful expedient of

treating the Conservatives and Free Conservatives as one party, so that a Conservative might be elected as first vice-president. This would not do now, as the Social-Democrats, with their eighty-one members, are stronger than the combined Conservatives and Free Conservatives. If the Social-Democrats, therefore, claim the right of nominating the vice-president, the other parties can scarcely refuse, without making themselves guilty of a blunt and gross violation of the traditions of the House. On the other hand, however, the Socialists would have to abandon the anti-monarchical demonstrations they are in the habit of making in Parliament. The Emperor William has always entered into personal intercourse with the three presidents of the Reichstag. He receives them on various occasions, and invites them to his festivities. One can not, therefore, expect the other parties to elect a Socialist vice-president who refuses to visit the Emperor or who demonstratively leaves the Reichstag when cheers are proposed for the Emperor."—*Translations made for THE LITERARY DIGEST.*

#### A SOUTH AMERICAN TRIPLE ALLIANCE.

**B**RASIL, Chile, and the Argentine Republic are conducting a series of important negotiations with the idea of forming some sort of defensive alliance. Such, at any rate, is the interpretation put upon recent diplomatic history by more than one influential South American newspaper. The *Prensa* (Buenos Ayres) has foreshadowed some development of the sort in numerous recent editorials referring to the unprotected condition of the South American republics in their controversies with European Powers. The *Jornal do Comercio* (Rio Janeiro) says it would be a mistake to attach a bellicose significance to the natural endeavors of South American Powers to arrive at a friendly understanding in matters in which their interests are mutual. The Argentine Republic, it understands, has issued a semi-official denial of the report that the contemplated understanding is a measure of defiance to Europe or even a scheme of mutual support against any European Power.

But if the subject is thus wrapped in more or less obscurity in South America, it is interpreted with definiteness in Europe as a plan to make the repetition of the Venezuelan incident hazardous. The London *Globe* says that Uruguay may be included in the proposed alliance, which is really a plan to give effect to the Argentine proposal rejected by Secretary of State John Hay and which was

designed primarily to extend the scope of the Monroe Doctrine to debt-collecting naval expeditions from Europe. *The South American Journal* (London) thinks the South American Powers are concerned mainly regarding a reduction of their respective armaments, and remarks:

"It is not improbable that the idea is entertained of establishing an understanding by the three principal South American Powers respecting international affairs, and it is undoubtedly desirable that this should take such a form as would enable each of them to effect a considerable reduction of its naval and military forces. This, however, would be inconsistent with any plan of mutual defense against attacks from Europe, which would require a very large increase instead of a diminution of the naval forces of the three states.

"Argentina would benefit greatly by the limitation of her forces to what is needed for preserving internal order, for she has no desire to acquire the territory of any of her neighbors or to intervene in their quarrels; but both Chile and Brazil have to settle certain questions before they will be content to settle down to a policy of peace abroad, and industry, development, and frugality at home. Chile has brought Bolivia almost to the point of acceptance of the conditions of a definitive treaty of peace, which the former has for several years been trying to impose; but Peru is more obstinate, and, tho at present powerless to enforce the surrender by Chile of the captured provinces of Tacna and Arica, refuses to recognize the claim of Chile to retain them.

"The Brazilian difficulty consists in the dispute with Bolivia respecting the province of Acre.

"Thus there is little hope of the inauguration of an era of peace in South America, but Chile, Brazil, Argentina, and Uruguay might well enter into a commercial treaty for establishing absolute free trade for the interchange of their respective productions. This would produce far greater benefits for every one of them than could be derived from any triple or quadruple military alliance."

#### POINTS OF VIEW.

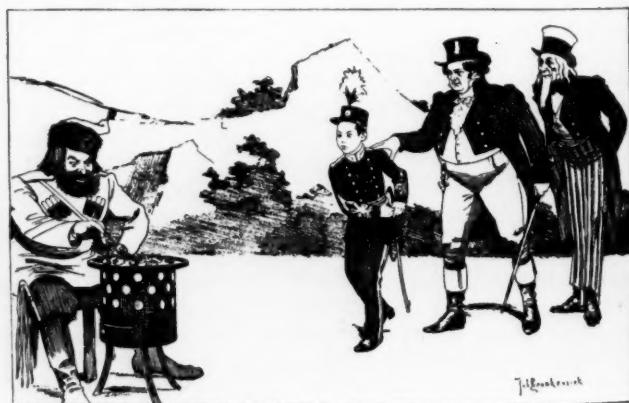
**FRANCE AND FREEMASONRY.**—"Celebrated is the saying of an illustrious prelate who some years back, when accused before a tribunal in Paris of being an enemy of the republic, retorted serenely to his judges: 'You are mistaken, gentlemen. We are not under a republic. We are under Freemasonry.' What was true then is more than true, most true, at present." Thus the organ of the Vatican, the *Civiltà Cattolica* (Rome), which adds: "Its [Freemasonry's] government rules France now by direct or imperative mandate of the Grand Orient or the Council of the Masonic order. Most of the senators and deputies and all the cabinet are subject to it. The very President of the republic is so involved in the toils that his movements are not free."

**GERMANY AND GREECE.**—"In Greece the court speaks French but it dreams German," says the *Revue Bleue* (Paris). "King George has long since forgotten the patriotic resentment of the young Danish Prince William of Schleswig-Holstein. Interested above all else in the development of his wine traffic, in the investment, like a good family man, of the royal savings and in the preparation of his annual itineraries, he leaves the heir-apparent to enter into intimate relations with Germany through the intermediary of his wife, the Princess Sophia. This princess, sister of Emperor William, has managed to gain, over the heir-apparent and over the entire royal family, an ascendancy that the gentle Queen Olga has never had nor sought. Intelligent, active and eager, as is indicated by her fine profile, participating in all social and national demonstrations, she is the true representative of Germany at Athens."



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—*Simplicissimus* (Munich).

#### THE RUSSIAN POLICY AT HOME AND ABROAD.



JOHN BULL (to Japan): "Hurry up, and pull the chestnuts out of the fire for us, or the Cossack will eat them all up."  
—*De Amsterdamer Weekblad voor Nederland*.

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## BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"The Call of the Wild."—Jack London. (The Macmillan Company, \$1.50)

"The Sociable Ghost."—Olive Harper. (J. S. Ogilvie Publishing Company, \$1.50)

"Fanny Crosby's Life-Story."—By herself. (Everywhere Publishing Company, \$1.)

"Historic Highways of America."—Vol. 6: Boone's Wilderness Road.—Archer B. Hulbert. (Arthur H. Clark Company, Cleveland, O., \$2.50 net.)

"Westward Ho!"—Charles Kingsley. Library edition in 2 volumes. (J. F. Taylor Company, N. Y.)

"Young Ivy on Old Walls."—Poems by H. Arthur Powell. (Richard G. Badger, Boston, \$1.)

"The Senator's Sweetheart."—Rosseter Willard. (The Grafton Press.)

"Arnold's March from Cambridge to Quebec."—Justin H. Smith. (G. P. Putnam's Sons.)

"Francis Adrian Van Der Kemp."—Helen L. Fairchild. (G. P. Putnam's Sons.)

## CURRENT POETRY.

### The Backwards Road.

By FLORENCE WILKINSON.

I know that somewhere there must be  
A Backwards Road,  
A road like this,  
Leading to all old lovely times,  
Picnics last year, forgotten rimes,  
And dolls I used to kiss.  
But every road beneath my feet  
Leads farther off  
From yesterday;  
And when I creep into my bed  
I feel it rock beneath my head  
Like ships upon their way.  
If I could only find that Road,  
The Backwards Road,  
How quick I'd walk,  
And change the naughty things I've done,  
Pick up my playthings one by one,  
And hear the baby talk.

—In July McClure's Magazine.

## PERSONALS.

**Robert E. Lee as a Religious Man.**—The Rev. J. William Jones, of Richmond, Va., secretary of the Confederate Memorial Association, in a recent sermon on "The Religious Character of Robert E. Lee," paid a tender tribute to the great Confederate general. The Baltimore Sun reports the sermon in part as follows:

"General Lee was one of the most trustful men in God's providence I ever saw. His love of the Scriptures and devotion to the study of God's word were beautiful. The day after his death I sat by his body, counting it a privilege to be a watcher there, and I picked up a Bible from a table. On the flyleaf were the words, 'R. E. Lee, lieutenant-colonel U. S. A.' I opened it and saw that the passages marked were the mere tender ones concerning personal salvation and the help to be found in God's word. I thought how the old book had influenced him in being the man he was. In the army he was a daily reader and student of the Scriptures, even in his most active campaigns, and when he came to the college he did everything in his power to promote its study, becoming president of the Rockbridge Bible Society. In a letter to Beresford Hope, of England, who, with others, had sent him a Bible, he said: 'It is the book compared to which, in my view, all others are of minor importance, and in a limy perplexities it has never failed to give me light.' To me he said once: 'There are things in that book that I may not be able to explain, but I believe them with all my heart and accept them as the inspired word of God.' General Lee was a man of prayer. He always had family prayers at home, and while president of Washington College was never absent from prayers in the chapel unless away from the town or too sick to attend."

Dr. Jones spoke touchingly of General Lee's death. "He left no 'last words,'" he said. "He had presided at a meeting of the vestry of his church that day, when there was an important question of raising money for some purpose. He was one of the most liberal contributors to the cause of benevolence I ever knew, and he had given almost too much already. On this occasion \$67 was needed to make up a required sum. He said: 'I'll give the balance.' He went home a little late for supper, and was about to ask blessing when he was stricken with paralysis, and lay most of the time unconscious till his death. But no 'last



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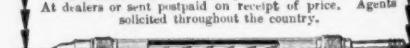
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"Sh-sh! Don't speak so loud. Whenever he hears anything mentioned that he hasn't got he cries for it."—London *Tit-Bits*.

**Easily Done.**—"Faith, Mrs. O'Hara, how d' ye till them twins apart?"

"Aw, 'us asy. I sticks me finger in Dinnis' mouth, an' if ee bites I know it's Moike."—*The Harvard Lampoon*.

**Progress.**—THE HUSBAND: "Do you think, my dear, that all this so-called culture, these fads, these lectures and ethical and philosophical movements of yours really do you any good?"

**THE WIFE:** "Incalculable good! Why, every day I live I appreciate more and more fully what an insignificant creature man is!"—*Life*.

**Long and Short.**—"Titus, you were talking in your sleep last night, and you frequently spoke in terms of endearment of a certain Euphemia. Who is Euphemia?"

"Why, my dear, that was my—my sister's name."

"Titus! your sister's name was Jane."

"Yes, dear, but we called her Euphemia for short."—London *Tit-Bits*.

**Current Events.**

**Foreign.**

**THE CONCLAVE.**

July 31.—The cardinals after long ceremonies are locked within their apartments in the Sistine chapel of the Vatican to elect a new pope.

August 1.—The Sacred College take two ballots, but fails to elect a pope. Cardinal Rampolla receives twenty votes, Vannutelli twelve, and Gotti seven votes.

August 2. Two more ballots are taken by the cardinals, neither resulting in the election of a pope.

July 27.—King Edward and Queen Alexandra visit Belfast, where the King unveils a statue in honor of Queen Victoria.

**OTHER FOREIGN NEWS.**

July 28.—General Antonio Ramos, the Venezuelan revolutionary leader, surrenders, with 400 men and their arms and ammunition.

Fifty-five cardinals are present at a great requiem mass for Pope Leo XIII. in the Sistine Chapel.

Admiral Cotton and the officers of the Ameri-

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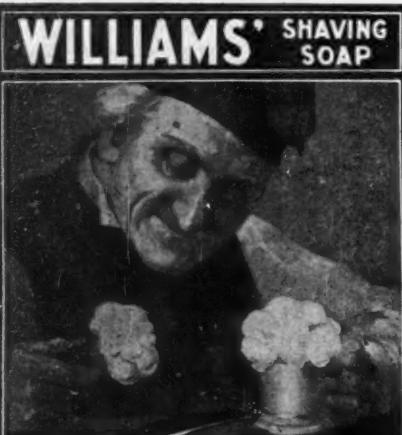
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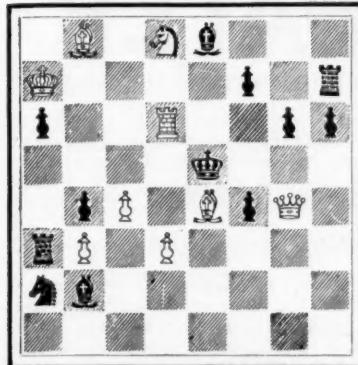
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

## Problem 851.

By A. F. MACKENZIE.

First Prize *Sydney Morning Herald* Tourney.  
MOTTO: "Footfall of Fate."

Black—Twelve Pieces.



White—Nine Pieces.

1. B x S b3; K 4 p 1 r; p 2 R 2 p p; 4 k 3; 1 p P 1 B p Q 1; 1 P 1 P 4; s b6; 8.

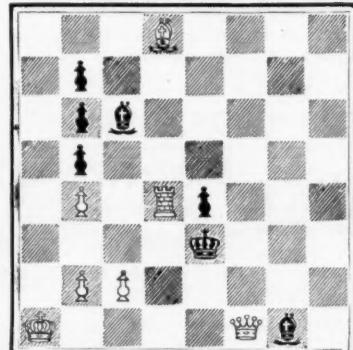
White mates in two moves.

In this Tourney, the blind Problematist won not only the first prize, but also a special prize for his problem "Swinging upon Cobwebs."

## Problem 852.

By K. ERLIN.

A First-Prize Winner.  
Black—Seven Pieces.



White—Seven Pieces.

3 B 4; 1 p 6; 1 p b 5; 1 p 6; 1 P 1 R p 3; 4 k 3; 1 P P 5; K 4 Q b 1.

White mates in three moves.

## Solution of Problems.

No. 843. Key-move: Kt—Q 2.

No. 844.

1. K—Kt sq	2. R—Kt 6	3. Kt x B, mate
2. B—R 4	2. B x R ch	3. —
2. ....	3. Kt—B 7, mate	
2. B other	3. —	
2. ....	3. R—Kt 8, mate	
2. Kt any	3. —	
2. ....	3. B x Kt, mate	
2. R any	3. —	

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; A. Knight, Tyler, Tex.; the Rev. J. G. Law, Walhalla, S.C.; C. N. F., Rome, Ga.; O. C. Pitkin, Syracuse, N.Y.; R. H. Renshaw, University of Virginia; E. A. C. Kinderhook, N.Y.; E. N. K., Harrisburg, Pa.; Dr. J. H. S., Geneva, N.Y.; H. A. Seller, Denver; F. Gamage, Westboro, Mass.; "Twenty-three," Philadelphia; G. C. Spencer, Greenwich, Conn.; Dr. E. B. Kirk, Montgomery, Ala.; G. Patterson, Winnipeg, Can.; W. J. Ferris, Chester, Pa.; O. C. Brett, Humboldt, Kan.; J. E. Wharton, Sherman, Tex.; Dr. J. L. Cardozo, Brooklyn; D. H. Wiltsie, Jamestown, N.Y.; "Chess-Club," Ouray, Colo.; W. F. Duffy, Montgomery, La.; W. R. Coumbe, Lakeland, Fla.; D. A. Innes, Banning, Cal.

843: Dr. H. W. Fannin, Hackett, Ark.; Z. G.,

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TSCHIGORIN.	MIESES.	TSCHIGORIN.	MIESES.
White.	Black.	White.	Black.
1 P—K 4	P—K 4	23 Q—K sq (e) P—QR 4	
2 P—K B 4	P x P	24 Q—K 2 R—QR 3 (f)	
3 Kt—K B 3	Kt—K B 3	25 B—Q B 4 Kt x P	
4 P—K 5	Kt—K R 4	26 Q—Kt 2 R—Q 3	
5 Kt—Q B 3	P—Q 4	27 R—K B sq Q—K B 2	
6 P—Q 4	P—K Kt 4	28 R(K 4)—K—B sq	
7 B—Q 3	Kt—Q B 3	29 P—Q B 3 Kt—Q B 3	
8 Cas les	P—K Kt 5	30 Q—K 4 R(Q 5) B—K B 3	
9 B—Q Kt 5	P x Kt	31 B—K 6 ch K—Kt sq	
(a)		32 B—K B 5 B—Q 7	
10 Q x P	Q—K R 5	33 R—K 2 Kt—K 2	
11 Kt x P	Q—K sq	34 B—K R 3 B—K Kt 4	
12 Q—O B 3	I—Q 5	35 R(B)—K sq Kt—Q B 3	
13 B x P	R—K Kt sq	36 B—K Kt 2 Q—K B 2	
14 P—K Kt 3	H—K R 3 (b)	37 P—K 4 B—K R 3	
15 P—K 6 (c) Kt x B		38 P—Q 4 P x P	
16 R x Kt	Q—K Kt 4 (d)	39 P x P Q—K Kt 3	
17 P x P	R—K B sq	40 Q—Q 5 R—Q 3	
18 B—Q B 4	Q—K Kt 2	41 Q—Q 5 Q x P ch	
19 R—K 4	Q x P	42 K—R sq B—K 6 ch	
20 Kt—K B 4	Q—K Kt 2	43 K—Kt sq B—K 6 ch	
21 Kt—K 6 ch B x Kt		44 Resigns.	
22 B x B	Q—K B 3		

Notes from *La Strategie*.

(a) By the sacrifice of the Knight, White changes the opening into a kind of Muzio.

(b) A strong move, that yields to Black the attack. Everybody thought White had a lost game except Tschigorin himself, who alone was of a contrary opinion.

(c) If 15 B x P, 15..., Kt x Kt P, etc. Tschigorin pondered long before making this move, which is, perhaps, the only possibility.

(d) White has fashioned a profound and subtle counter-attack; if 16..., B x R; 17 P x P would win.

(e) After the game, Tschigorin announced to the spectators that this move was bad, since, in the present position, White should win by playing here 23 B—K Kt 4. Mieses, therefore, offered to replay the game, for a wager of twenty crowns; Tschigorin accepted at once, and, as the latter had predicted, White emerged triumphant in the following manner: 23 B—K Kt 4, Kt—K 2; 24 Q—R—K sq, Kt—Q 4; 25 Q—Q Kt 3, B—K 6 ch; 26 K—R sq, Q—Q H 3; 27 R—K 6, Q—Q 2; 28 R(K 6) x B, Q x B; 29 Q x Kt ch, Q—Q 2; 30 Q x P, R—Q B sq; 31 Q—K 4, R—K B 3; 32 Q—K Kt 4, Q—K B 4; 33 Q—Q 5, R—Q Kt sq; and White mates in five moves.

(f) Now that the hitherto inactive QR has entered the lists, Black is able to make the best of his superiority in material.

#### A Missing Manuscript.

The sum of three hundred dollars will be paid for accurate information indicating the present whereabouts (with permission to copy the same) of the manuscript work, written by the Rev. Lewis Rou, entitled: "Critical Remarks upon the Letter to the *Craftsman* on the Game of Chess," being a closely written, thin, small quarto of twenty-four pages, beginning with a dedicatory letter: "To His Excellency, William Cosby, Esq., Captain-General and Commander-in-Chief in and over the Provinces of New York and New Jersey." At the end of this dedicatory epistle is the date: "New York, ye 13th, of Decembe, 1734," which date is virtually repeated at the end of the manuscript. This unpublished tract was, during 1858-59, in the possession of the late Dr. George H. Moore, then librarian of the New York Historical Society, to whom it had been lent by the now unknown owner. Information concerning it may be sent to the Librarian of Cornell University, Ithaca, New York.

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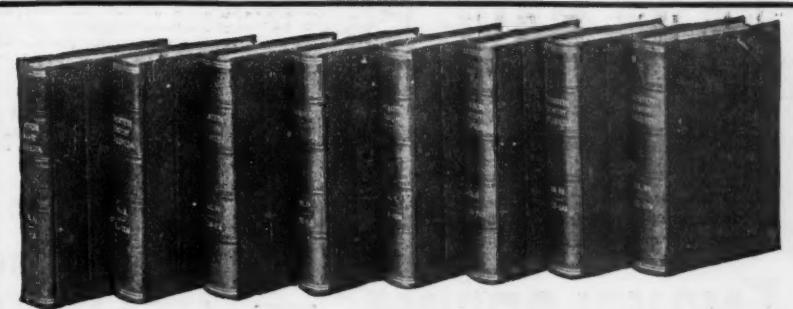
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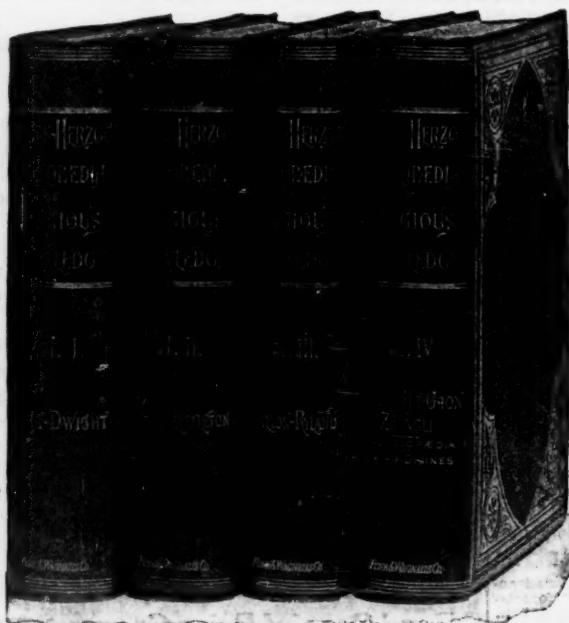
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